THE

MISSIONARY HERALD.

VOL. XCVII.—JANUARY, 1901.—No. I.

FOR the Foreign Missionary Day of the Sunday schools, January 20, a Concert Exercise has been prepared which we are sure will furnish an interesting and profitable meeting for any Sunday school. It relates entirely to missions in China, for which the offerings of the day are to be made. Accompanying the Exercise will be a letter from President Capen and a picture in group of our martyred missionaries. Copies will be sent to all superintendents in such numbers as they may request. It is earnestly hoped that the day will be observed by all our Sabbath schools, and that the children will learn something about China, and will be ready to take their part in upholding the missions in that great empire.

S. S. Foreign Missionary Day.

THE American Board Almanac for 1901 is now ready and will prove as attractive as have previous issues. It is packed full of facts respecting missions not only of our own Board, but of others. It is quite below the truth to say that hundreds of letters of inquiry addressed to these Mission Rooms would be answered completely by consulting this Almanac. The statistical tables are the most recent published. One feature of the Almanac is a full-page group of the missionaries of the Board who have recently been made martyrs in China. For terms see the advertising pages.

Almanac for 1901.

THE reports from Western India indicate that conditions vary in different sections. Dr. Abbott, on his return from America, visited the famine districts and, on October 6, he wrote: "Generally speaking, the crops are good and the famine is practically over. Nevertheless," he adds, "there is and will be a legacy of wrecked humanity, impoverished poor, and some tens of thousands of children for whom government or missionaries must provide. I saw much distress; was sickened in heart at the sight of the skeleton children still dying in large numbers, notwithstanding all that is being done for them by loving nurses. But the worst is over, and the land is again peaceful except in sections of the country where the crops have been again a failure to a large extent. Missionaries have done a noble work; many of them have laid down their lives, and many of them are wearied now almost to the point of breaking down." The letter on another page from Mr. Gates gives the condition of affairs at Sholapur. Since that letter was written he reports that the number of workers in his camp has increased to 2,247.

India's Famine.

Meetings of Corporate Members.

One of the delightful occasions recently enjoyed by the friends of the Board was the lunch given by President Capen to the Corporate Members of New England, who are in reasonable reach of Boston. Something over one hundred were present, the guests of honor being Governor Crane, six of the missionaries from China, and Dr. L. C. Warner and Mr. Chas. A. Hull, of New York. After the lunch, President Capen and Colonel Hopkins presented the plans for the Twentieth Century Fund, and others followed in indorsement of them. The brief but thrilling addresses by the missionaries from China convinced all present that we had in our missionaries men of worth and of statesmanlike qualities. Their tribute to the fidelity of the native Christians in the time of disaster was touching, as it was also convincing in regard to the power of the gospel over the lives of the Chinese. Two weeks later a similar gathering was held in New York under the auspices of the Coöperating Committee, at which the Twentieth Century Fund was discussed. The guests of honor were President Capen, Dr. Hillis, and two of the Chinese missionaries. A little earlier in the season a similar meeting was held at Hartford, Conn., and others are contemplated later on at other centers. There can be no doubt that these meetings of Christian fellowship will do much good not only in their bearing upon the special object in view, but also in cementing the bonds of good feeling and acquaintance among those who in a special sense are responsible for the conduct of the Board's affairs.

Memorial Services.

Services in memory of our martyred missionaries in China have been held in many parts of the United States, and have produced a very deep impression. We have brief reports of such services held in many churches of the west, especially at Oberlin, where the Shansi missionaries were so well known. In the city of Portland and in other sections of Maine meetings have been held to commemorate the life and services of Misses Morrill and Gould. A meeting of great tenderness and power was held at Yale College in commemoration of Mr. Pitkin, whose work as a student and as an alumnus of the University was specially noteworthy. These services were eminently appropriate, and will serve to keep in memory the devoted band who labored so faithfully, and who died so heroically.

Secretary Barton in Mexico.

Our readers will be interested in the article on another page by Secretary Barton, giving some facts concerning our mission in Mexico, which he visited immediately after the annual meeting of the Board at St. Louis. He returns greatly impressed with the value and efficiency of this mission, and it is only fair to say, as we do in his temporary absence, that our missionaries write in greatest gratitude for this visit of their secretary, as having afforded them much needed counsel and a large amount of cheer and inspiration. The value of such visits by officials of the Board is increasingly felt by all missions which have been favored in this way.

Financial.

ONCE more we invite a study of our financial statement covering the last month, and the three months of the fiscal year, which is as follows: —

	November, 1899.	November, 1900.
Donations	$22,803.42	$26,302.22
Donations for the debt	55.00	550.00
Legacies	28,838.74	6,380.86
	$51,697.16	$33,233.08

	3 mos., 1899.	3 mos., 1900.
Donations	$87,061.49	$81,908.33
Donations for the debt	186.08	714.82
Legacies	47,261.96	18,875.69
	$134,509.53	$101,498.84

For the month of November the increase in donations was $3,498.80; but for three months the *decrease* has been, from donations $5,153.16; increase for the debt, $528.74; decrease in legacies, $28,386.27; net decrease, $33,010.69.

Our friends will notice in this report the always uncertain factor in connection with legacies, which at this period are nearly $30,000 less than one year ago. This emphasizes strongly the need of some permanent fund like the proposed Twentieth Century Fund. The receipts from the living donors show a good increase for the last month. We hope this characteristic will prevail for the rest of the year. We feel sure that there is faith and courage enough in the churches to make this the distinctive feature for this last period of the old century and the opening months of the new. We regret that the full figures show so marked *decrease* in receipts, but we anticipate a rally in forces, Churches, Sunday schools, and Endeavor Societies, as well as in Woman's Work.

India for China.

DR. ROBERT A. HUME, of Ahmednagar, forwards, through the American Board, a gift of 1,000 rupees ($333) from the Mukti Church, "to help in restoring the recent losses of the mission and Christian community in China." This Mukti Church is composed of 300 widows and others connected with the work of Pandita Ramabai, and this gift is but a portion of this church's "tithing and self-denial fund." Other portions are to be sent to other missions in North China which have suffered in like manner. Think of the poor widows of India, who have done their utmost for the famine sufferers close to them, making such a gift as this for the suffering Christians of China!

A Golden Opportunity.

THAT was a happy turn which some one, we do not know who, has made in changing the phrase the "Yellow Peril" into the "Golden Opportunity." There are undoubtedly great perils connected with the condition of affairs in China, but the perils will be minimized, if not altogether avoided, if Christendom should avail itself of the present opportunity for dealing justly and in a Christian way with that great empire.

A Saint Translated.

On November 30 Mrs. Fanny Lewis Scudder, widow of the late Rev. Dr. Henry M. Scudder, died at the home of her son, Rev. Doremus Scudder, in Woburn, Mass. Mrs. Scudder went with her husband under the American Board in 1844, first to Madras, and afterwards they were transferred to the Arcot Mission, and were released only when that mission was turned over to the care of the Reformed Dutch Board, in 1857. At the time of her death only one name preceded hers in the list of living appointees of the American Board, that one being Dr. Elias Riggs. In the varied and eminent services which Dr. Scudder rendered in India, and afterwards in San Francisco, Chicago, and Brooklyn, and subsequently as they resided with their children for a time in Japan, Mrs. Scudder was a most efficient helpmeet to her husband, winning the esteem and affection of all classes. With a quick mind and a loving heart she served the mission cause in India for twenty years, and during her husband's pastorates in the homeland she was known as "the ideal minister's wife." Her beautiful life was ended by a peaceful death, as she was singing about the new home to which she was going.

The General Conference in Japan.

The representatives of evangelical missionary societies laboring in Japan met for a General Conference in Tokyo during the last week of October, and the meeting proved a very great success, "fully equal," one of our missionaries reports, "to the most sanguine expectations." Reference is made to the particularly delightful spirit of fellowship and the earnest spirituality which prevailed. Missionaries of the American Board took a prominent part. Dr. J. D. Davis was chairman, making an opening address. Dr. Greene gave an historical paper, and other papers were by Messrs. Allchin, on Hymnology; Dr. DeForest, on The Educated Classes; Dr. Pettee, on Charitable Work; Dr. Taylor, on Medical Work; Dr. Learned, on Theological Schools; Miss Dudley, on Work for Women; Miss Howe, on Kindergarten; Miss Searle, on Girls' Schools; and Miss Cozad, on Bible Women's Schools. Dr. Learned's letter, given among the Letters from the Missions, refers to the happy influence of the Conference. United States Minister Buck was present at one session, and, on October 30, gave a most hospitable reception to the Conference at the Legation.

Brave Chinese.

Read the letter of Mr. Beard, of Foochow, printed on another page, and learn how bravely the native Christians have borne themselves during the commotions of recent days. The fear of men and the fear of want which, under existing circumstances, might naturally make them faint-hearted, seemed to have been wholly removed through their faith in God. The fact that no religious service in Foochow has been omitted because of the perils through which they are passing, speaks volumes in praise of these faithful men and women. That these Chinese Christians, cut off from their supplies and beset with foes, should calmly agree that their great danger was not "lack of means but lack of faith," shows where they have put their trust.

From Peking.

Letters from Peking written in the middle of October show that our missionaries who remain in that city are very busy and have many cares. It is said that every one of them has lost from ten to forty-five pounds in weight, and that they are living under limitations somewhat severe upon all of them, but especially upon the children. Mrs. Tewksbury writes that they "saved three books, and the children have each a pencil. Paper is like gold, and there is no writing-book, and not even a rubber." Mr. Tewksbury had been able to visit Tung-cho, but could find very little property belonging to the mission. He did discover two settees and a table which had been taken from the chapel. His efforts were directed toward securing from the villages some indemnity for the losses sustained by the native Christians, but making no reference whatever to the losses of the missionaries. He reports that on one day thirty persons came from some ten villages to settle for damages done to the property of the Christians in their several towns. It seems singular that a single missionary, without any show of force but by simply calling upon the people to make amends for losses which their own misdeeds had caused, should be able to secure such a prompt response. It proves, among other things, that the people acknowledge their responsibility for the wrong done, that anticipating punishment for their offenses they are eager to make peace, and that they trust the word of the missionaries that nothing further shall be demanded of them if they will compensate the Christians who still live for their pecuniary losses. In this way Mr. Tewksbury has secured for the church members some $12,000 in gold, with land in various places where churches may be built. The people recognize the fact that losses incurred by foreigners in China must be settled for by the government, but that it belongs to them to recompense their fellow-citizens who suffered because they were Christians.

The Mission Dayspring.

There is no better or more wholesome reading for children than is found in the *Mission Dayspring*, published by the American Board and the Woman's Boards. Is it taken in your family, your Sunday school, or your Mission Circle? The number for the current month contains a charming story of the siege of Peking, by one of the missionary children who was in that city during that trying time. Stories like this from foreign lands are sure to interest and instruct the children, who need in early life to have something which shall attach them to this noble missionary enterprise.

Love Your Enemies.

It is not easy always to apply a principle which we commend in the abstract. We can praise the spirit of Christ. Can we copy it? Miss Hartwell, of Foochow, says, "I never realized before what it means literally to 'love your enemies,' as I did in those days when I was going about seeing the terrible devastation of the flood and doing my utmost in the great heat to help the people, heathen as well as Christian, when some voice would cry out, 'There goes a foreign devil that will soon be killed.'"

A New Missionary.

Miss Florence E Hartt, who sailed from New York, November 24, to join the Marathi Mission, comes to our Board from Jacksontown, New Brunswick. Trained in a Christian home, her father a clergyman of the Free Baptist denomination, from earliest childhood she has been a professed follower of Christ. She became a school-teacher at the early age of fifteen, and after some experience she took a further course of study, passing the examination for the first-class certificate, which means much under the Canadian standard. She has taught continuously for ten years, and was recognized as a gifted teacher in British Columbia, where she has spent the last few years. For many years she had looked forward to missionary service, and had made special studies with a view to going to India, if it was the Lord's will. She will have a hearty welcome, and will fill an important place at Ahmednagar.

MISS FLORENCE E. HARTT.

The Martyrdoms at Pao-ting-fu.

While forced to believe that our missionaries in Shansi and at Pao-ting-fu were put to death by the Chinese, we have never credited the reports appearing in the newspapers concerning atrocities connected with their slaughter. When many have spoken of the manifold details given, as if they could hardly have been fabricated, we have referred to similar details which were sent from Shanghai concerning the experiences and slaughter of the missionaries and the legations at Peking, all of which proved to be mere fiction. And now we have reports from Pao-ting-fu which disprove many of the rumors connected with the deaths of our three missionaries at that station. Maj. John M. Gould, of Portland, father of Miss Gould, of Pao-ting-fu, has received through General Chaffee's adjutant-general, a statement prepared by Captain Hutcheson, of the Sixth U. S. Cavalry, who accompanied the military expedition to Pao-ting-fu, and who, under orders from his chief, made most careful inquiry concerning the events which had transpired in that city. Captain Hutcheson, in his report, dated Pao-ting-fu, October 22, says that "though no direct testimony of eye witnesses has as yet been secured," the following facts have been learned from accounts given by numerous persons. The Presbyterian missionaries, after the killing of Dr. Taylor, probably all perished in the flames of their mission compound, which was set on fire by the Boxers after they had failed to gain access to the buildings. The compound of the American missionaries was near the South Gate, and here also was the compound of the China Inland Mission. The attack was made, Captain Hutcheson

reports, "about July 2," at six in the morning, when Mr. Pitkin, who was defending himself with a revolver, was shot and then beheaded, and his body buried. Miss Morrill and Miss Gould were bound and taken from the house, but when outside, Miss Gould was found to be dead, her body presumably being left in the compound and being buried there. At this time ten Chinese Christians perished. Miss Morrill, being bound, was taken into the city to the headquarters of the Boxers, to which place during the day the China Inland missionaries were brought. About six o'clock in the evening the entire party was taken outside of the city and beheaded, one child being speared by a Boxer. Captain Hutcheson states that there is no evidence of any peculiar atrocities committed upon the persons of these who were thus slain, though their treatment was inevitably rough. The story is sad enough, and yet it is by no means so distressing as were the reports previously received but never credited here. We can thank God that the fiery trial for our now sainted missionaries was brief. As to our Shansi missionaries we have no further particulars as to the manner of their deaths. There is nothing to show that any unusual atrocities attended their martyrdom.

Christian Endeavor in India.

THE strength of the Christian Endeavor Movement in India, Burmah, and Ceylon is demonstrated by the fact that the "Union" in those countries, representing some five hundred different societies, has united in calling from this country a General Secretary. The call was extended to Rev. F. S. Hatch, pastor of the large Congregational Church at Monson, Mass., and the President of the United Society of Christian Endeavor in Massachusetts. Mr. Hatch has accepted the call, resigning from his church, and he plans to sail in February to enter upon his new duties, having his headquarters at Calcutta. Mr. Hatch is a corporate member of the American Board, and has always been deeply interested in the work of foreign missions. His work in India, however, will be entirely undenominational, and he is already assured of a warm welcome from the missionaries of the various boards working there, as well as from the large army of India's Christian Endeavorers.

Punishment of the Guilty.

IT is only truth to say that the missionaries in China have not sympathized with the idea that it is inexpedient to require the Chinese to inflict the severest punishment upon the Dowager Empress and her chosen advisers. From their point of view they believe that no adequate impression can be made upon the great mass of the Chinese as to the enormity of the wrong done, save by the execution of the guilty parties, no matter how high they stand in the government. One of our missionaries writes: "When one is trying to proclaim the gospel of kindness, it is a great mistake to turn it into a policy of protecting murderers. It is the future victims of the murderers that need the kindness, and not the murderers, who are spared simply to plot greater evils." There is nothing of bloodthirstiness about this. There can be no question as to what strict justice would require. There is a question, however, as to what *can* be done, and what it is expedient to attempt under existing circumstances.

THE PLANS OF THE AMERICAN BOARD FOR CHINA.

[Many inquiries and suggestions have been received from missionaries in China, as well as from friends in our own land, respecting the views and purposes of the American Board in the present aspect of affairs in China. The Prudential Committee, feeling that the subject demanded its immediate and most earnest attention, referred the matter to its Sub-Committee on Missions in China, to consider and report. The report of that Sub-Committee was presented and its recommendations adopted on October 30. The whole subject is one in which our churches are deeply interested, and as this report gives, in a succinct form, the general plan which the Prudential Committee proposes to follow, it is here given to the public.]

THE Sub-Committee on Missions in China, to whom was referred that part of the correspondence from China which pertains to the recent troubles and losses, and plans for the immediate future, are prepared to report in part as follows: —

The entire force of the Shansi Mission on the field has been cut off, the native Christians in great numbers have been massacred or impoverished and driven into exile, the mission property presumably has been destroyed, and all Christian work for the time has been made impossible. The field of the North China Mission has been filled with disorder, violence, and bloodshed; the mission property at Kalgan, Tung-cho, Peking, Pao-ting-fu, and Lin-Ching, together with the personal property of the missionaries on all the stations, has been completely destroyed, and much injury has been done to such property as remains; three missionaries at Pao-ting-fu have lost their lives, and none remain in residence except at Tientsin and Peking. Native Christians have been murdered in great numbers, and the churches and schools are broken up and scattered. The mission property and the personal effects of the missionaries at Shao-wu have been destroyed, happily without loss of life; and in other parts of the mission there has been a temporary limitation of work.

1. While we thus recognize the serious character of the outbreak, and the check that has come upon these missions, we see in all these things no cause for discouragement, much less for the abandonment of the work. That which remains is much more than that which has perished; China's need of the gospel is greater and more clearly revealed than ever before; the lessons of history lead us to expect that after these convulsions cease and peace has been secured, a wider door of opportunity than heretofore will greet us in this great Empire. The counsels of Christian wisdom, the lessons of Christian history, the unanimous judgment of our missionaries, and the example of other Mission Boards draw us to the maintenance and enlargement of the work. We recommend that the policy be adopted, and avowed to reëstablish our work everywhere in China, as soon as it can wisely be done.

2. The circumstances on the field, in the events of the summer, the destruction of missionary houses, the siege of Peking, the still existing commotions in the land, have warranted the taking of a furlough by a large number from the North China Mission, and the temporary stay in Japan of some from this and other missions. At the same time, the exigencies on the field,

especially the presence of a large number of Chinese refugees in Peking and Tientsin, wholly dependent on missionary supervision and counsel, demand the presence and services of a goodly force of missionaries; and as time passes and conditions become more settled, this demand will increase.

We therefore recommend that the furloughs of those who have come to this country or have gone to Japan be approved; that those now in China be encouraged to remain and guard the missionary interests, those which are already in view, and those which may arise; and that those men in this country who have completed their furloughs, and can be separated from their families for a time, be encouraged to return to aid their brethren in the field.

3. The unprecedented loss of houses and personal effects places all the members of the North China Mission, the survivors of the Shansi Missions, and the members of the Shao-wu station in the Foochow Mission in circumstances of embarrassment and immediate need. While there is reason to hope that indemnity for these losses will be secured by our Government in the settlement with China, some immediate provision for the most urgent needs must be made without waiting for the slow process of diplomatic discussion.

We therefore recommend that the policy be adopted of making special grants for re-fit, where they request it and the circumstances warrant, to those who have lost everything, dealing with each case by itself; also, that as soon as circumstances demand, grants be considered for new homes, so far as possible, upon the recommendation of the mission.

4. The destruction of mission property on so large a scale in North China, accompanied by the ruin of Tung-cho and the havoc in Peking, makes it imperative that in the reëstablishment of the mission stations there should be a careful study of the new situation, and a wise forecast of the future before any important decisions are made.

We therefore recommend that the attention of the mission be called to these conditions, and that they be requested to present detailed recommendations for the locating and rebuilding of the stations, for the guidance of the Prudential Committee.

5. We further recommend that the attention of the churches be definitely called to the necessity for special expenditures in China during the coming year, and that they be urged to increase their gifts to the Board so as to meet this exigency without increasing the debt.

OUR MISSION IN MEXICO.

BY SECRETARY JAMES L. BARTON, D.D.

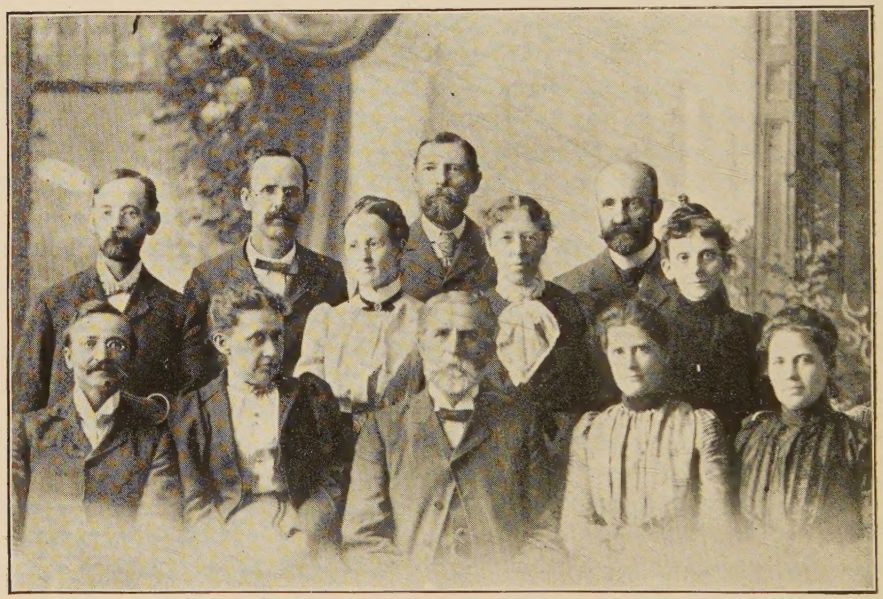
Few are aware that the Republic of Mexico has an area of nearly 764,000 square miles, thus covering territory larger than the combined area of England, Germany, France and Spain; or, to compare it with our own country, it is eleven and one-half times the size of New England, or ninety-two times as large as the State of Massachusetts.

It is a forty-eight hours' journey by the fastest express train from Ciudad Juarez, upon the Rio Grande, opposite El Paso, Texas, on the northern

border, to the capital city of Mexico, which is far from being upon the southern extremity of the Republic.

A new census was taken there on Sunday, the 28th of October, the results of which have not yet been fully tabulated, but it is safe to predict that this census will give Mexico not less than 13,000,000 of people, and possibly the number will considerably exceed this figure. Not more than two millions of these are of pure Spanish descent, while the remaining 11,000,000 are divided about equally between pure aborigines and mixed races. While Spanish is the language of the country, there are native races who speak only their Indian tongue.

The work of the American Board in Mexico is confined to four of its



THE RECENT CONFERENCE OF THE MEXICAN MISSION.

twenty-seven States. Three of these, Chihuahua, Sonora and Sinaloa, comprise the northwestern part of the country; while Jalisco is more central, touching the western coast upon the same parallel as the capital city itself. These four States include within their borders about one-third of the entire area of the Republic, or over thirty times the area of Massachusetts. In these three States there resides but one ordained missionary not connected with our own Board, and in Jalisco we were the first to begin, and now have there a large and important field. Mexico is not overcrowded with foreign missionaries, and there is no quarreling for territory.

While the work of our Board was nominally begun in 1872, all the first fruits of the efforts of the missionaries were, through the disloyalty of one of the Board's representatives there, turned over to the Methodist Mission. Our present work in Mexico, therefore, dates from the reopening in 1882. This

makes the Mexican Mission one of the youngest and newest of the twenty missions of the Board. During these eighteen years most striking changes have taken place in the attitude of the people in general, and in many of the leaders in particular, toward the Protestant or evangelical movement. Open and violent opposition has entirely given away in some parts of the field, and is much softened everywhere.

It was interesting in a recent visit in that country to note with what cordiality the missionaries were greeted, both in public and in private, by people holding prominent positions in state or society. While there is still, and always will be, strong opposition upon the part of the officials of the Catholic church to any liberalizing or enlightening movement, the people of intelligence and breadth are ceasing to regard the judicious foreign missionary in any other light than as a genuine benefactor to the Republic. It was a pleasure to see the Governor of the great State of Chihuahua cordially take by the hand Dr. Eaton of our Board, and show by his manner and his words that the missionary was deeply respected and honored. Mrs. Eaton's influence is equally strong.

In the State of Jalisco, where the Catholic church is much more strongly intrenched than it is in the north, the position gained and held by Mr. and Mrs. Howland by eighteen years of persistent effort, is one that argues much for the future. Few, if any, foreigners are so widely and favorably known by all classes there, and none are so universally respected. The other missionaries of our Board, though younger in the work, are rapidly gaining similar positions. These missionaries represent everywhere the idea of general education, a free Bible and the liberty of individual conscience in matters of religion.

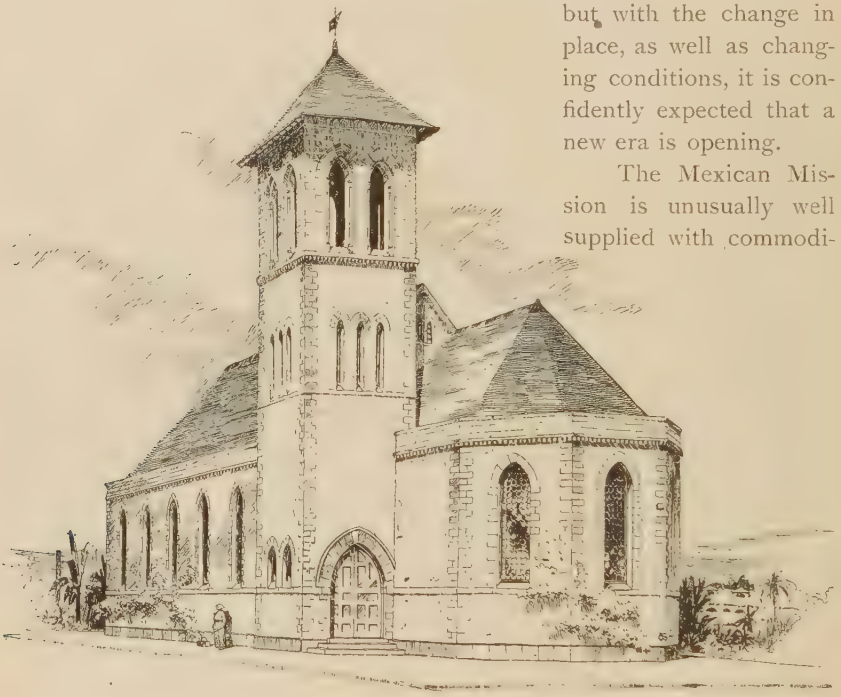
The extent of the work already accomplished is not measured by the number of those who have separated themselves from the Catholic church and are registered as Protestants, nor by the number of pupils in the mission schools; but the real value and success of the mission to Mexico is measured most accurately by the liberalizing tendency that is abroad in the land, that is demanding in many places a morally upright and better educated clergy and greater liberty of conscience. Increasing numbers are intelligently reading the word of God and a Christian literature, periodical and otherwise, prepared by the missionaries and their co-workers.

The crying need of all of the Protestant missions in Mexico is a larger body of trained and consecrated native Christian ministers. It requires time to teach a people the difference between a ministry and the priesthood, between a calling and a profession. While there are now many consecrated and conspicuously able Mexican pastors and preachers, they are far too few to meet the immediate and increasing demands of the field and work. Owing to this lack, all of our own missionaries have been compelled to give much time and strength to pastoral work in central churches.

The training school of our mission has been conducted for many years at El Paso, at first in conjunction with the New West Education Commission, and later with the Congregational Education Society, in the building erected

by the Commission for this purpose. After a time the Education Society withdrew from coöperation, permitting our Board the free use of the buildings. This year the school at El Paso was closed and the buildings are left at the disposal of the society holding the title. The Mexican Mission has just decided to reopen its training school at Guadalajara, putting it under the joint direction of Messrs. Howland and Wright. Every effort is to be put forth to make the school a success in raising up a class of young men who shall be able to command positions of influence and leadership in the Mexican work. The school at El Paso has not by any means been a failure, as many of its graduates are doing good work, both in old Mexico and in the United States; but with the change in place, as well as changing conditions, it is confidently expected that a new era is opening.

The Mexican Mission is unusually well supplied with commodi-



THE MISSION CHURCH AT GUADALAJARA.

ous and substantial churches in the mission centers, toward the erection of which the Board contributed little or nothing. These are also exceedingly well located in their respective cities. The church at Guadalajara stands in the center of the city, facing the plaza and close by the Cathedral. It occupies a small block by itself, with streets upon all sides. Simple in its style of architecture, it is a constant reminder to multitudes in that large city of the simplicity of the gospel which is there taught. The church at Parral occupies a prominent corner diagonally across from the chief plaza of the city, and close by a large church and government school. On Sunday evening when we were there the city band was playing upon the band stand in the plaza, and many who came to hear martial music crowded into the lobby of the church to hear gospel songs. The church at Chihuahua occupies one of the most attractive sites in that

rapidly growing and prosperous city. From almost every part of the city its tower is a conspicuous object. It has already been recognized by the Catholic press as one of the prominent buildings in the city. The church at El Paso was erected largely by funds furnished by the Congregational Church Building Society, and is well adapted to the needs of the Mexican work upon the United States side of the river. Other substantial houses of worship are found at various places in the mission, as at Hermosillo, and still others are in preparation, all showing that the work has a firm hold upon the country and the people.

The presence of so many English speaking people at Chihuahua, Parral and Guadalajara has made it almost imperative that services in English be conducted. As the missionaries for the time being were the only ones fitted to lead such a service, they have taken this added burden upon themselves, and are sustaining an English service Sabbath afternoons. These three places present attractive and encouraging fields of labor for the right men, who, while serving an English speaking congregation, might have a large share in the work for the Mexicans, both directly and by advising with and helping the missionaries in their wide and varied efforts.

The mission has systematized its educational work, deciding to encourage village schools for both boys and girls, which it is expected will be in a large measure self-supporting, as in many places there is an evident demand for better educational facilities than the government is able to give. The three boarding schools for girls are in a prosperous condition. The one at Chihuahua, the capital of a state one-half larger than all New England, has been selected for the Normal School of the mission, with a special three years' course to prepare the graduates of the boarding schools for special service as teachers. The demand for trained women teachers for the government schools cannot be met. As much as $100 a month for women teachers has recently been offered for graduates of our normal school, but none were to be had even at that price.

The mission is in need of immediate reinforcements, for the force now upon the ground is inadequate to meet the demands made upon it, and which it is unable to let pass unheeded. The city of Parral with over twenty thousand inhabitants has only one Catholic priest. The town of Las Cuevas with over four thousand inhabitants has no priest at all, and these places fairly represent the conditions that prevail over a large section of the three northwestern States where our work centers. The entire field in which our mission is firmly planted is, in large measure, in our hands to evangelize, and the people expect us to do it.

IN MEMORIAM — MRS. LOUISA PIXLEY.

BY MRS. LAURA B. BRIDGMAN, OF NATAL.

One more worker has gone to her rest. For forty-five years our dear Mrs. Pixley had labored and witnessed for Christ among the Zulus. Then, after long months of patient waiting in weakness and suffering, she was called home Sunday morning, September 30, and the shattered earthly tabernacle

was exchanged for the mansions of glory. The husband — our veteran missionary — and two daughters in this country are left to mourn her loss, while a son and two daughters in the homeland have yet to learn of their sad bereavement.

Coming to Natal when the country was in an unsettled and heathen state, Mrs. Pixley's early life in the mission field was far from being one of ease and comfort. The conveyance across the sea was a sailing-vessel, and the voyage a long one to the Cape. From there the party had three weeks of misery in a tiny, disreputable craft, which brought them to Port Natal — a distance covered in three days by steam. Zulu huts and a few low, thatched buildings of white settlers and missionaries were the only human habitations in the country at that time. Patiently and cheerfully our sister labored on amid the darkness of heathenism, first at Amahlongwa, where there are people who still remember her with grateful love, then at Amanzimtote for a few years, and lastly at Inanda, whence she has just been called to the better country.

MRS. LOUISA PIXLEY.

Only twice in the whole forty-five years did Mrs. Pixley visit America, first in 1881, and again in 1898, when, though in extreme physical weakness, she had the joy of reunion with friends and children after the many years of separation. Her return to the mission field was almost more than friends dared to hope; but she bravely chose to spend her closing days among the people for whom she had lived and labored, many of whom are her children in the Lord, and will rise up and call her blessed.

A NEW CENTURY FOR MISSIONS.

Already there have appeared numerous and valuable surveys of what has been accomplished in foreign missionary lines during the Nineteenth Century. Perhaps the best and certainly the fullest story of this work will be found in the report of the Ecumenical Missionary Conference held in New York in May last, yet the two huge volumes containing the papers and addresses at that Conference will give only sketches of what has been learned and what has been done in this modern era of missions. The statistical tables presented there will show the contrast between the fields occupied and the forces at work at the beginning and at the end of the century. The summary is inspiring, showing beyond question that the blessing of the Almighty has rested on this enterprise. The advance on all lines has been

marvelous: in the number of missionaries sent forth; in the number of fields occupied; in the converts won; in the native agents and agencies made ready and at work; in the work of translating the Scriptures; and in the contributions for this object, increasing from a few thousand dollars in 1800 to over seventeen millions in 1900. There has been a demonstration before the eyes of this generation of the fact that the gospel is the power of God unto the salvation of the barbarian as well as of the cultured races. "What hath God wrought?" is the exclamation springing to the lips of a devout Christian as he reviews the missionary history of the Nineteenth Century.

While referring to the larger publications which treat of this history, we would here call attention to a single point of contrast between the beginning and the end of the century, — namely, as to the different attitudes of the Christian Church in reference to the whole subject of foreign missions. It is difficult for those of the younger generation to comprehend the position of the large majority of professing Christians a hundred years ago. Indeed, to go further back, we can only marvel that the Apostles, and especially Peter, who had heard their ascending Lord bid them go into all the world and preach the gospel to every creature, should have hesitated about their duty, so that Peter required a new vision to convince him that it was right for him to preach the gospel to one of another nation. But the Apostles, under the ministry of the Holy Ghost, soon learned the larger lesson, and they went everywhere preaching the Word. But the church in after years, save in a few cases, and at infrequent intervals, lost the vision of her Lord, and so of her own duty, and at the close of the Eighteenth Century, when a few earnest souls here and there began to feel the pressure of his last command, and to inquire as to their duty to the heathen world, their zeal met not merely indifference but sharpest opposition. It was said that it was impossible to carry the gospel to heathen nations; that they would not receive it; that until men were civilized there was no hope of reaching them; that it was preposterous to think of casting the pearls of Christian truth before the corrupt and ignorant heathen.

The attitude of the great mass of Christians at the earlier period may be learned from the deliverance of the General Assembly of the Presbyterian Church of Scotland in 1796. This was just subsequent to Carey's ringing call to British Christians to awake to their duty,—a call which led many devout souls to an altogether new conception of their responsibility. But the church as a whole was not awakened. For when this Assembly of the Church of Scotland was forced to consider the matter, by reason of two overtures from local bodies, one of which asked that the Assembly recommend the taking of a collection in the various congregations for the propagation of the gospel in foreign parts, a heated debate arose. The proposition was denounced as romantic and visionary, and the most eloquent of the ministerial members declared, "I cannot otherwise consider the enthusiasm on this subject than as the effect of sanguine and illusive views, the more dangerous because the object is plausible." Other leaders of the church, lay and clerical, took a similar position. And the holy indignation of Dr. John Erskine,

which found vent in his reading from the Bible the reiterated commands to preach the gospel to every creature, did not avail to prevent the Assembly by a large majority from peremptorily dismissing the overtures, thus virtually declaring that Christians are under no obligations to care for the unevangelized.

Can we imagine the taking of similar action in an assembly of a church of any Christian denomination today? Something quite similar in speech was heard at the General Association in Massachusetts at Bradford in 1810, when Judson and Nott, Mills and Newell asked counsel and aid as their purpose to go in person to the heathen. There were then many who doubted, and some who thought the proposal savored of infatuation. But the Association, as a whole, looked kindly upon the young men, and organized the Board which sent them forth. That was ten years after the century began, and the decade marked a great advance in the thought of Christians of that day. And the decades which have since come and gone have witnessed still further advance, so that as the century closes, the fact is recognized, in some good degree, that the missionary enterprise is a fundamental part of the work of the Christian Church.

This is far from saying that all professed Christians have taken deeply to heart their proper relations to this work. There are still some who are a century behind the age in this matter, and there are others who have by no means apprehended their personal duty, though they acknowledge in general the obligation which is resting upon Christ's followers to give His gospel to all men. Still, as the Twentieth Century opens, we recognize a wonderful advance in the attitude of the Christian Church as a whole.

We speak, and well we may, of the remarkable opening of the nations for the reception of the gospel during the last hundred years. Let us also recognize during this period a corresponding opening of the minds and hearts of Christians to the acknowledgment of their obligations in the matter of world-wide evangelization. Think of the contrast between the attitude of Christians in 1800, as revealed in the action of the Church of Scotland, and their attitude in 1900, as indicated by the Ecumenical Missionary Conference, when Protestant Christendom showed itself as one in this divine work of the church. We start upon the Twentieth Century with a conviction, at least an intellectual conviction, among the great mass of Christians of all names, that loyalty to Christ and a proper love for mankind require us to give the gospel as speedily as possible to the whole world. This is a great gain. Now the work before us must be to make this conviction a real experience in the hearts of believers. This vision of duty has been seen by a great host of professed disciples of our Lord. They need now to be made obedient to the heavenly vision. The Nineteenth Century has witnessed the acknowledgment of the principle that Christians are called to evangelize the world. If the Twentieth Century shall witness the application of the principle on the part of the great body of Christian disciples, calling forth gifts and prayers and personal service for this end, then will certainly follow such a baptism of God's spirit upon His willing people as will be the sure precursor of the millennial day.

MEXICAN ENDEAVORERS IN THE SIERRAS.

BY REV. JAMES D. EATON, CHIHUAHUA.

IN the summer of 1895 the Christian Endeavor Societies formed a national organization, and four years later succeeded in bringing the Epworth Leagues into a federation with them. One result of this federation has been the greater annual meetings of delegates in San Luis Potosí and Mexico City, which have been notable for their enthusiasm and careful discussion of weighty subjects.

At present we are in the era of multiplied local conventions, that spring up all over the country, and bring valuable opportunities for study and fellowship to the many Christians scattered over an area as large as the United States east of the Mississippi river, who cannot command the means for attendance upon the national conventions.

Last month such a convention was held in the southern part of this great State of Chihuahua, and another has just met, November 15 to 18, in Ciudad Guerrero, for the central and western portions. The friendly passenger agent of the Chihuahua and Pacific Railroad granted half rates, so that many could go to the meeting, over a distance of one hundred and twenty-five miles. On the way hymns were sung in the moving car and at the stations, to the surprise of the passengers and bystanders, who had never seen in these parts such a manifestation of Protestantism. The gathering was remarkable for its spiritual fervor and Christian enthusiasm, shown at the very outset and maintained till the close, and not then satisfied, so that another day was taken by the delegates for holding house to house meetings and a "social."

One significant episode may be prefaced with a word of explanation. Not all people in the United States realize how much harm is done by reckless newspaper talk about annexing Mexico. Since the war with Spain and the acquisition of Puerto Rico and the Philippines, to say nothing of control over Cuba, many here are willing to believe what the enemies of Protestantism had unceasingly asserted, namely, that "the Great Republic of the North" covets the territory of her southern neighbor, and that those who accept the teachings of the missionaries, "working for a peaceful annexation," are traitors to their country. The events of the war of 1847 had been fading somewhat from the memory; but now many fear that the country which took one-half of Mexico's area may again find a pretext for interfering in her affairs so as to gain control over the other half. In support of this view, England's course in South Africa is cited, and we Americans are called "the Uitlanders in Mexico."

When, therefore, it was proposed that we make a call on the mayor, the idea was accepted with enthusiasm. That official cordially consented to receive us on Saturday noon at his residence. Our native preacher first made a brief address, expressing our feelings of unfaltering loyalty to the country, and of hearty submission to its constituted authorities, and referring to cases familiar to our host, of vicious men in that town who had been completely transformed by the power of the gospel and made into useful citizens. The

mayor replied most graciously, assuring us of the protection of the laws in the free exercise of our religion, and speaking of the Protestant nations as the most progressive and prosperous. Then all arose and sung with a will a patriotic hymn, a manuscript copy of the same being placed in the hands of the mayor, whose Roman Catholic wife also stood with us. The inscriptions on the banners we brought required explanation, and this gave opportunity for speaking of our national conventions; and surprise was shown at the progress the gospel is making in this land.

LETTERS FROM THE MISSIONS.

Spanish Mission.

EAGER FOR INSTRUCTION.

MR. GULICK, writing from Biarritz, gives the following cheering account: —

"With the opening of this school year we have inaugurated a kindergarten in connection with the school in Santander, with some sixty little children, and which bids fair to become a very valuable addition to the work in that station.

"We have also started one in Bilbao with some thirty-five children; and in Pradejón the work has taken on a new impulse by the presence of one of our good girls just established there. The three teachers in charge of these different schools were all graduates of the International Institute, last June. Not only will the efforts of these young women be fruitful in immediate good for their country, but it is of very great importance to the good name of our Institute that these competent and well trained and excellent girls should have found such good field of service immediately on their leaving the Institute. Miss Martha Williams, who was teacher in our kindergarten last year, has just returned from a fortnight spent in Santander and Bilbao in helping the girls that she had taught, to commence their kindergarten work."

Writing on November 8, Mr. Gulick says: —

"The predominating clerical influence in the government inevitably affects, more or less, the readiness of people to come to the gospel chapels and to accept gospel teaching. Perhaps this is more manifest at the south just now than in the north of Spain, though it deters men and women whom we know are with us in heart from showing themselves as openly friendly. On the other hand, at Santander and Bilbao and San Sebastián our schools have never before been as well attended as they are now. In Santander there are some 300, with over 250 in daily attendance. The schoolrooms are like anthills, simply overflowing with children. It is the most notable occurrence of the day, in that parish, when the classes are dismissed for the day and the children pour out into the street. It is a public spectacle that attracts the pleasant attention of the entire neighborhood, and even the policemen sometimes come around to enjoy the merry sight — they have never been obliged to exercise their authority to 'preserve the public order,' as the phrase is.

"Whenever I go to Santander and see those swarming schoolrooms and the scant furniture and the teachers struggling with the squirming mass of children to clear a space on the floor large enough to hold a class of eight or ten before a map or a blackboard, I wonder how they make out to teach them anything, and I come away feeling that I must at once appeal for special help to provide them with what they so much need. If that building could be bought

for the $12,000 that is now asked for it, and it could be furnished with some approach to a good American school, it would make a deeper impression on that community than any other Protestant institution in Spain has yet made in any part of the country, and all the deeper in Santander, with its 46,000 inhabitants, than it would in a larger city, from the fact that for two or three years ours has been the largest single school in the city. Would that among those who have thousands of dollars to spend on trifles someone could be found who would be willing to supply Santander with this model school!"

West Central African Mission.

A GROWING WORK

GOOD news continues to come from all the stations of this mission. The difficulty in securing carriers to bring in necessary supplies has passed, at least for the present. The trade in rubber being less active, the demand for carriers for business purposes has been much less. Mr. Sanders reports a number of encouraging signs at Kamundongo.

Mrs. Stover, from Bailundu, writes: —

"I must tell you how well our services have been kept up during this dry season. Yesterday, September 23, we had 273 in Sunday School. In my class there were thirty-six women and twenty-five babies, the latter, however, not being counted. Our native women, Margherita and Julia, had over sixty little people. Margherita is a natural born teacher. In the afternoon yesterday there were forty-eight in the woman's meeting, and Mrs. Webster spends two afternoons each week at the villages. The work on the church has been most satisfactory, both as to the spirit shown and the amount and quality of the work done. The walls are now being completed and they are getting timber for the roof, posts, etc. Kato is the moving spirit and keeps the others stirred up to active service. He has developed into a grand man. We went to his village on Saturday afternoon after tea and stayed to prayers. There were twenty-eight persons present, a portion of scripture was read and expounded, followed by a hymn and prayer and the Lord's prayer by all. Then followed lessons on the blackboard and in the books. Every night this is repeated, except Sundays and Thursdays."

FROM CIYUKA.

MR. CURRIE writes from Chisamba, October 8: —

"My wife went with me some weeks ago to spend a few days at Ciyuka. We found a large number of the people down with grippe. This gave us plenty of medical work to do. We, nevertheless, managed to visit Matenda — the priest of Kandundu who brought us his fetiches and had them shown to the people one Sunday morning and afterward burnt — and after a conference he agreed to find a room for school purposes, and provide a house and food for two young men if we would send them to teach in his district. We also laid out two adobe houses which are now being built at the ombala of Ciyuka, by the young men there, under the direction of the chief and one of the young men from this place. One of the houses is to serve us as a dwelling when in that district. Thus far the chief has placed his own house at our service when there; but we think it will be better to have one of our own and let the chief enjoy his.

"At present two of our young men are directing the building of a schoolhouse near to the ombala of Chisamba. It is not large; but the people have made the brick and collected the material without any help from us and when all was ready Mr. Bell went and laid out a room as large as the material would allow. The chief, Katakola, says 'We will begin in this and next year we can enlarge it, as

they did at Ciyuka, when the people find it is too small and want a larger one.' I presume we shall have to help them get a door and two windows, although no promises have yet been made to that effect.

"A fair number of the old men and women now buy collection cards although we have never advised them to do so; but there seems to be a quietly growing desire to contribute to the work of the Lord."

CHIEF KANJUNDU.

MRS. CURRIE, writing from Ciyuka, adds somewhat to the account given of this chief Kanjundu who seems to be a remarkable man and thoroughly in earnest. He has broken away from the habits of his people and has copied the good customs of civilization which he has seen. Mrs. Currie says: —

"His own house has three large rooms, the floors covered with matting, walls beautifully white, with scriptural pictures *evenly* arranged on them. The bedroom has an American bed, bureau, and washstand complete. The middle room has a good table and two or three chairs. There is a small house in one corner where cooking is done. The north side of the house looks toward the village about four or five hundred yards away, near the river. The village is a cluster of small enclosures which contain about a dozen huts each, none of them, except the chief's compound, with a window. The yards are kept much cleaner than is usual in Bihe.

"When we arrived the chief turned himself out of his house and took up his quarters in the teacher's house with Mbembele, the evangelist who is in charge at Ciyuka this week. We had evening worship in the schoolhouse. Mbembele led it and Sandongo, an elderly man next in importance to the chief, prayed earnestly for the sick ones here and at Chisamba. The chief himself led in prayer the previous evening. It is the first time I have heard any natives older than our young men pray, and I felt that their prayers would be answered, as they plead for guidance and light."

Zulu Mission.

HELPFUL BOYS.

MRS. L. B. BRIDGMAN, formerly of Umzumbe, but now of Amanzimtote, writes of her old station: —

"At Umzumbe there is much of special interest which might be given. There is an evident awakening in all that region round about the central station. At various centers, away out in remotest wilds, teachers and preachers are called for, and it is most cheering when we hear of our boys who came to us at Umzumbe years ago, as little heathen fellows, and were shirted and housed and sent to station school, then, after a few terms at Jubilee Hall school at Amanzimtote, went out to get work, we knew not whither. We now hear of them as teaching and doing well at these distant outposts of light and of Christian influence. I could tell many stories of these boys of intensest interest to me as I remember them now from this late period of my life.

"It was a great surprise the other day when a tall young fellow presented himself at my door and introduced himself as a former herder boy of the 'Umfundisi Bridgman' at Umzumbe. He told me his father's name (Bafo), which I immediately recognized as the head man of a large heathen kraal just opposite the hill on which our house stood. It had seemed as if the true light was never to shine in upon that kraal, so stubbornly did they persist in their determination to remain in heathen darkness. But now this young fellow and his brother are eagerly seeking the truth and the ability to read and to teach that they may be teachers

among their own people and bring them to the knowledge of Christ, the light of the world. This is another joyful proof that the Word of the Lord does not return unto Him void. It can easily be imagined what a joy it is to teach such boys."

Central Turkey Mission.

AINTAB HOME MISSIONARY SOCIETY.

DR. FULLER reports a very large meeting of the Mission and the Native Union in conference, a meeting which was full of interest and power, and which, he thinks, in one respect will be historic. He says: —

"It marks the beginning of a movement to unite the churches of the 'Union' in an organized effort for general and permanent Home Missionary work. The incentive to this movement arose from the great straits and evident danger of extinction threatening many of the feebler churches on account of the largely diminished and wholly inadequate aid given by the mission; it was clearly apparent that without immediate and considerable assistance from the stronger churches, the work throughout the whole field is certain to be seriously crippled. The first care, naturally, was to provide means for additional pecuniary aid, and a plan was agreed upon for a united effort to raise at least one hundred Turkish liras a year to be added to the sum now given by the Board, and to be administered according to some plan of coöperation to be hereafter agreed upon with the mission. It was also hoped that in addition to the financial aid thus provided there would be secured also a closer and stronger bond of union and sympathy among the churches, and that perhaps in some cases churches and pastors might be stimulated to greater efforts for self-support. The proposals for joining their efforts with the mission in this work now await the action of the Prudential Committee; meanwhile the collection of the money from the churches is being vigorously and hopefully pushed.

"It will be remembered that for more than a year two of our college students and one of our pastors have been lying in prison at Diarbekir, charged with seditious plottings and writings; the case grew out of the distribution of aid to the sufferers in the 'event' at Severek, and the proof rested on certain letters and papers found in the possession of the accused or in houses of friends that had been searched. The letters and papers related almost wholly to various forms of church, Christian Endeavor, and relief work, but by an interpretation peculiarly Turkish, were made to imply plans and schemes that were declared to be seditious and criminal.

"The result of the first examination was that they were formally accused and held in prison for future trial; after over a year of confinement this trial was finally reached and Abraham was acquitted and discharged, but Pastor Manook and Diradoor, a boy of about seventeen years of age, were convicted and sentenced to three years' imprisonment. We are glad to add, however, that 'By act of Imperial clemency' they, with several other companions, were released on the anniversary of the Sultan's coronation. Abraham is now pursuing his interrupted course of study in the Theological Seminary at Marash.

"College opened September 12, and now has 133 students, of whom seventy-two are in the college proper and sixty-one in the preparatory department. The Girls' Seminary opened September 19, and now has eighty-six students, of whom a good number, well advanced in their studies, are from Oorfa."

Marathi Mission.

CONTINUED RELIEF WORK.

MR. GATES, of Sholapur, reports: —

"The numbers on relief works are growing less in many parts of India, but not much in this district, where the main crop of the year is sown about this time. There are now 1,447 persons working in my yard, more than three-fourths of them women and children. A large number of them are Mohammedan and high caste women who never have done outdoor work before. Thousands of women have come to me during this famine with from one to five children each — widows or women whose husbands had deserted them.

"Government officers have sent us more than 200 orphans from the relief camps in this district. The boys are kept in our yard, and Misses Fowler and Harding have charge of the girls. Native officers in charge of the relief camps find it hard to obey the collector's orders to send orphan children to us, and they fill the children's heads with terrible stories, probably hoping that the children will run away from us. Many have run away, but few of those have stayed long enough to know us. Some of the children act as though they thought they were going to be thrown to wild beasts. One evening, as we were sitting at the table, we heard a wailing like that of a funeral, and it came nearer and nearer. We found that eighteen children were coming from the poorhouse in charge of two policemen. They cried and beat themselves, rolled on the ground and kicked; one girl beat her head on the stone floor. They gave many reasons why they could not stay with us: — 'I am married, and must go to my husband,' 'I have fields, and must go and look after them,' 'I must go to my village and learn a trade,' and other things that the children themselves would not have spoken of at such a time. Hindu religious zeal will do nothing to save these children, but will drive them from the missionaries to starve. Very different was the behavior of another company. There were ninety-four, and they had been told that they would find friends here, and they took us for parents at once. Many of the poor things have died in spite of our best care. Health broken by starvation is hard to restore.

"The camp of workers is in charge of two native pastors who make semi-weekly payments, see that the people are kept at work, and keep order. Under them are many overseers — one for about fifty persons. Three young ladies, one a doctor and the others somewhat skilled in nursing, who do not belong to our mission, who could leave their work for a time — one from America, one from England, and one from New Zealand — have generously given their time and strength without pay in helping us care for the needy. Our yard has been a busy place. A tent served for a dispensary, and grass huts and a stable for hospitals on one side; blasting and breaking stone went on in another place, burning lime, bringing and sifting sand elsewhere, deepening a well, building cheap houses for the orphans, carrying earth and stone to level up ground for the girls' school, digging for the foundation of the chapel enlargement — these are some of the things that have kept us busy.

"There is evidence that the hearts of many of the people have been touched. At first, in the morning service, there was a general feeling of indifference, but now the crowd of 1,400 or more, as they sit on the ground just before roll-call in the morning, form an eager and attentive audience. An invitation is given to all who wish, to come on Sunday for a familiar talk on religion. From one to two hundred generally come."

Madura Mission.

QUICKENED INTEREST.

MR. JEFFERY, who has charge both of the Melur and the Tirupuvanam stations, writes under date of October 23 : —

"I wrote you last year of some excellent revival meetings we had in the Boarding School. We found the results of the meetings so satisfactory that we planned to have similar meetings again this year. This year, however, we widened the scope of the meetings. I invited all the mission agents and their wives of these two stations to come to Melur to spend a week in prayer, Bible study, and conference. A few of the wives, perhaps one half of them, came and all of the helpers.

"Our committee arranged for three principal meetings a day. An 8 A.M. prayer and devotional meeting, at which the school children also were present. At 9.30 came the Bible study hour for the agents and their wives. Then at 3.30 in the afternoon all assembled again for a stirring revival meeting. Between times and in the evenings, meetings were arranged for the girls by themselves, the boys by themselves, and the boys and girls together in services of song. The whole compound was swept by the spirit of prayer, and we had some deep heart searchings. The agents themselves were deeply stirred and I am sure many of them went back to their villages with a higher conception of the Christian life and with fixed purposes to put off the old man and to put on Christ. We studied together the Book of Romans, and all the subjects for the meetings were taken from that book. Such subjects as 'The Power of the Gospel,' 'Paul's Conception of Sin,' 'Faith Alone,' 'Dead to Sin,' 'Put on Christ,' etc., ending with a consecration meeting based on Rom. 12 : 1.

"We were very fortunate in having Mr. Maselomony, one of the teachers from the Pasumalai Theological Seminary, to assist us in Tamil; and especially in having Mr. G. S. Eddy, who spent the week with us and breathed out the sweetness of his spirit-filled life in the meetings. He is a young man of very tender and consecrated parts, and I am sure the Lord has for him a large mission to fulfill in South India. He is now devoting himself to the study of Tamil and I think his intention is to qualify himself for holding such meetings in the vernacular for deepening the spiritual life of the native Christians."

SUPERINTENDING CATECHISTS.

MR. VAUGHAN, of Manamadura, reports that new villages are opening, one by one, bringing new responsibilities and more work for the village catechists. Concerning this class of laborers, Mr. Vaughan says : —

"The plan of appointing, what I have called superintending catechists is working well, there having been a decided gain in the amount of instruction given in many congregations. I have before mentioned one of the great defects in our system, which is that we fail to get a firm hold upon many of the people who come over to us, and after even ten or twenty years of this nominal attachment many are unable to show that they have grasped the fundamental ideas of their new religion, the net result of all being that they may be able to mumble a few short texts from the Bible, as if they were so many mantrams, This has engaged a great deal of my thought and prayer, for, as it appears to me, it touches one of the vital points of our work.

"This condition of affairs is due to more causes than one, all working to the same end. One is the very low mental condition of the people, another is their utter indifference toward the whole subject, while a third is the failure of the catechist or teacher to see the importance of this sort of work and their consequent passing of it over with as little attention as may be. In this way it

often happens that the missionary from one visit to another is unable to see any improvement whatever in the Christian knowledge of a congregation, though these visits are seldom oftener than twice and in many cases, especially in a large station, not more than once a year. Along with this difficulty there is the related one — and very closely related it is, too — of the education of the children to the point where they can read their Bibles.

"To meet so far as possible these two difficulties I have just put into operation the following course. I have divided the station into three divisions with a view to placing in each one the best possible man as a superintending catechist, who shall visit each village at least once each month, inspect all schools within his division, and make a monthly report to me on the condition of both congregations and schools. He also arranges a plan of work for his division, so that each village is visited twice a week by the catechist or teacher in whose charge it is — once on Sunday, if possible, for worship, and once during the week for instruction in Bible truth. All the other catechists or teachers in the division are in a certain degree subject to his direction.

"This has made it possible to start a much cheaper kind of school than it would be wise to attempt under other conditions. In one village the catechist's wife gets an additional Rs. 2 for keeping a small school for the Christian children; in another, a member of the congregation and a former pupil of the boarding school gets a fee of 3 annas (about 6 cents) per month for each Christian child, and is teaching them to read and study Bible lessons. In another place it has been arranged that before long a young couple, just now to be married, will open two more schools of this primitive sort, the wife teaching one in the village where they live and the husband having another in a village about two miles away, to which he goes in the morning and returns in the evening. This couple, being inexperienced and untrained and of only primary education, draw, together, just about the salary paid to an average catechist, *i. e.*, $2.50 per month. Such schools unless immediately under the supervision of someone able to visit them frequently would be of very little use, but when thus looked after have been made very useful in training the children of our poor village people.

"I have thus far been able to place men in two out of the three divisions and hope to fill the third about the opening of the year. In the meanwhile, the pastor is giving it special attention. In several villages there has been decided improvement in the way the Bible is studied and, altogether, the plan seems to be working well, though as yet it is, of course, only in its beginning. When finally settled I do not anticipate that the expense will be much, if any, greater than for the last few years, and much less than the plan which required a catechist in every village, and in some, both a catechist and a teacher. In a division there may be twenty villages. In the natural order of things these would take the attention of, say, two catechists, beside the superintending catechist and three or four cheap grade teachers. Each catechist is capable of visiting at least five villages twice a week and still have time enough to study and preach to the heathen; while a teacher is often able to look after another village or two besides the one in which his school is situated by visiting them on Sunday and out of school hours."

Foochow Mission.

BRAVE NATIVE LABORERS.

Mr. Beard, writing from Foochow, October 19, refers especially to the bearing of the preachers and the Christians during the recent commotions. He says: —

"On July 17 and 18 this station held a quarterly meeting of all the male work-

ers. The worst rumors were afloat at this time. It was on the 17th that we heard the worst about Peking. But every worker was present at the meetings and the usual program was carried out. The situation was alluded to only in prayer and in connection with one of the topics. The death of these men and the destruction of their homes was the street talk everywhere. Yet they were as calm and as firm as if they feared nothing. In the midst of the meeting a delegate called on me from Kuliang (the mountain) to say that the Americans there had decided it was time to leave. I used every means in my power to find out the true state of things and returned to the mountain convinced that it was not God's will that I should leave then. The calmness and faith of these Chinese pastors and preachers were a source of strength to me. So far as I know, no religious service has been given up on account of the political situation. During the latter part of July there was a great exodus of both foreigners and Chinese, but the families of only two of the preachers of this station went to their country homes. The families of the three pastors, of three preachers, and of three teachers in the Theological Seminary remained quietly at their posts.

"The effect of the situation on the churches has been to drive away nearly all the learners and a few of the weaker members, and to strengthen the faith of a large number. So far as I can learn, not one woman has renounced her faith. On the Sunday before the day set for the massacre of all Christians, the church at Ha Puo Ga had its seating capacity tested by one hundred and thirty-five persons, who listened attentively to the gospel. In the evening of that day ninety persons assembled at the Endeavor meeting. In the newer churches the showing has not been as good. At Sang Tung Gio and at Au Ciu the attendance was very small. But at Dung Song, the youngest church of all, ten out of fifteen members met to celebrate Christ's death at the communion in August. Of the five absent, one was in Hong Kong and one ill.

"These self-supporting churches, however, are feeling the depression, which amounted at one time to stagnation in business more than anything else. Shops that were doing a business of fifty dollars per month are now doing five dollars in the same time. We talk about money being 'tight,' or 'scarce,' in times of business depression in America, but the money is locked up here at such times as we have passed through this year. The pawn shops actually had to close for want of money to pay to those who wished to pawn articles. This was due both to the scarcity of money and to the crowds that wanted to pawn. The first half of the year the salaries of the workers were paid punctually; but when the fire, then the flood, and then the closing of business came, the paying of subscriptions was materially affected. I have had to help at all the churches, except Geu Cio Dong and Ha Puo Ga. I hope these two churches will be able to get through without my financial aid. These pastors and preachers are noble men. Not one word of complaint has been spoken in my presence. We held a meeting, day before yesterday, of the pastors, preachers, and a layman from each church, to talk the matter over. The conditions that prevailed in each place were reported. Pastor Ling Bang Ho, of Geu Cio Dong, was the last man to speak. He said in substance, that the church was in a hard place, but it had been in hard places before, when we could not see the way through. God would in some way provide the means this time also. As for himself, he was willing to trust God and go on. At the suggestion that we need not fear a lack of means, but that our only danger was a a lack of faith, there were many assent-

ing nods. The prayers that followed were for power from the Holy Ghost to give us faith.

"The first week in October I visited the Ing Hok field. I stopped at only three places, Gak Liang, Dai Uong, and Ing Hok City. The field in general has suffered less from the political disturbance than this Foochow field. While we were living in the midst of the worst rumors, they were repairing and dedicated a chapel at Puai Sioh. This is up in the mountains, across the river from Gak Liang. The chapel at Sung Kau was broken into the last of August and all the personal property of the workers and a lot of goods belonging to the landlord stolen. This was not the work of a mob and the chapel was not injured. At the same time, it is not likely that the theft would have taken place had it not been for the political condition at the time. This emboldened the thieves and has made it impossible thus far to get the matter settled.

"The Theological Seminary opened on the date previously arranged, September 27. All the young men are back, except one, who has been asked to wait for a time until certain stories about him have been investigated. Good work is being done by all the Faculty except myself. It makes my face red to be obliged sometimes to tell my classes that, owing to the pressure of other duties, I have been unable to prepare my work for them."

Japan Mission.

REVIVAL AT OKAYAMA.

UNDER date of October 20, Dr. Pettee writes: —

"We have a 'new theology,' a 'new philanthropy,' and are soon to have a new century. Why not a new revival? We think we are in the midst of one here in Okayama. It contains some of the perfervid elements of the older sort, but more of the practical ones of the modern type. It came in connection with the celebration by Okayama church of the completion of twenty years of organized life. The anniversary exercises themselves were of a high order and they were followed by five days of extra meetings.

"Rev. Messrs. Albrecht and Cary of Kyoto, Miyagawa of Osaka, Osada of Kobe, and, for one evening, Howard S. Galt of the North China Mission were the visiting brethren. They, with others, were used of God for bringing us the blessing, but it is only right to single out Mr. Miyagawa, who was heard at Boston a year ago, as the special channel of the Spirit's outpouring. He was with us all the week and his work was strong, varied, continuous, and deeply impressive. It was a rich foretaste of what is coming when Japanese revivalists, filled with the spirit of wisdom, men of staunch faith, sterling character, overflowing minds, and fervid zeal take the field for Christ and the church.

"Of the twelve adult baptisms last Sunday, four were members of the girls' school and four others were among the oldest lads in the orphan asylum. The offering taken at that service was three times as large as any similar one previously received, and was joyfully divided between the American Board and the Japanese Home Missionary Society. At one of the evening meetings fifteen names of inquirers were secured. Okayama church really seems to have shaken off its coat of lethargy that made it well-nigh invisible, has repaired its church home at a large expense, and is now taking vigorous steps to more than double its usual monthly collections so as to secure the man of its choice as pastor and leader.

"The 'original orphan' at the Okayama Asylum has decided to study for

the ministry and will enter the Doshisha Seminary at once. The orphanage rejoices thus to lay its first born on the altar of God's service. This decision was one of the earliest results of the new awakening. Another young man has applied for a seminary scholarship but it is thought wise to test him further before encouraging him to give up his business and prepare to become an evangelist. Many old friends, not seen in church for months or years, are coming back to their first love. Almost the only great disappointment in connection with the glad celebration was that Mr. Kanamori, the original pastor of the church, now residing in Tokyo, still keeps himself outside the Christian fold. But the prayer of faith and love in his behalf goes up incessantly from the heart of his old church, and yield he must in God's good time.

"A church dedication and an ordination service (that of the spiritually-minded Mizote San), at Kagato, preceded the Okayama festivities and revealed the life current running true and strong in that five-year-old country church, with its seventy members. One member of the church sold all her silk clothes so as to have money to give for the new church. Another, at the other end of the social scale, made straw sandals, working until midnight or later.

"For us here to work under such conditions is easy. It ought to be equally so for you yonder to pray and to give."

A GENERAL MISSIONARY CONFERENCE.

A conference, to which representatives of all Protestant evangelical missionary societies in Japan were invited, was held in Tokyo and was an occasion of great interest and profit, closing on October 31. We have no room here for the details of the meetings, but the volume of the "Proceedings" will be published soon. In reference to the meetings, Dr. Learned writes from Kyoto, November 1.

"Looking back on the conference which has just closed, I feel that it was, indeed, a most profitable and excellent meeting, but that the profit and excellence of it came more from the fact that so many of the missionaries were assembled before God and in conference with each other for some days than from the value of the papers read. In fact, if the papers were thought of as an excuse for our assembling, it would not be altogether wrong, though some of them will be of decided value for the historian of missions in Japan. What I mean is that the great value of the conference came from our being together in so large numbers and, for a number of days, in freedom to talk and pray together rather than in the utterance of new ideas or the devising of new measures. Thus, although the proceedings will contain nearly all that was said, except in the devotional meetings, they will not show the real value of the meeting.

"I think it is safe to say that the conference will be remembered largely for its utterances on the subject of Union—a subject which was not on the regular programme at all. The declaration of our longing for corporate union may be the most quoted, but it seems to me very much like a declaration in favor of the coming of the millennium. The actual measures inaugurated towards coöperation may be of much more value, and may possibly prove to be of very great value, though it is well not to exult too much over them before they have been set in operation. One is the movement for a Sabbath Union, another the plan for a standing committee representing all the missions for action in matters of common interest; another is the arrangement for a committee to make standard translations of the principal foreign hymns (so far as likely to be useful in this country) for use in all the hymnbooks. Largely by Mr. Allchin's personal efforts it seems likely that the coöperation of Congregationalists and

Presbyterians in one common hymn-book, which seemed to be in great danger of termination in the preparation of the proposed new ones, will be continued, with the inclusion of the Baptists also."

THE DOSHISHA THEOLOGICAL DEPARTMENT.

DR. ALBRECHT, who has removed from Maebashi to Kyoto that he may be connected with the Theological School, reports that the department opened on October 2, but as yet there are students only in the Vernacular Course. This was to be expected, and it will take time to bring in students from the collegiate department. Dr. Albrecht writes: —

"We have fifteen students in the Vernacular Course, six of whom entered this fall. It makes a pleasant and promising body of young men. Except in English we teach them all as one class. We aim at strengthening their spiritual life as well as giving them the best instruction. So we have daily morning-prayers with them, and also a weekly prayer meeting, besides a monthly conference for the free discussion of topics of especial interest to the students.

"I am especially pleased with the interdenominational character of the department. It has always been so in principle; but this year we have the pleasure of having three missions represented in the department. Aside from our own missionaries, Dr. Alexander, a veteran of the Presbyterian Mission, very generously gives us two hours a week in teaching an introductory course in the Old Testament, not in any sense as a representative of his mission, but simply because of his interest in the young men, and his kindly feelings towards our work. The mission of the United Brethren in Christ is represented by two students and by one teacher, Rev. Edgar Knipp, who has just come to Japan. That this mission has had the grace of advancing beyond the negative virtue of comity to the positive virtue of actual coöperation is certainly a cause for sincere joy. And I account it an especial privilege that our mission has been chosen by them for this closer coöperation. I am sure, so far as in us lies, everyone of us will endeavor most heartily to make this coöperation redound to the greater glory of our Lord.

"The Presbyterian evangelist and the evangelist of the German Mission in this city, as well as two of our former graduates take some studies in our course, so that our classroom is well filled.

"The Doshisha proper counts about one hundred and seventy-five students in the academic and collegiate departments. We had sixty applicants for entrance, but could accept only twenty-eight, the others not coming up to the standard. That the school, in spite of the severe financial strain under which it is laboring, maintains its standard, rather than find relief by increasing its numbers at the cost of the standard of scholarship, is certainly praiseworthy and can confirm our faith in the institution."

NOTES FROM THE WIDE FIELD.

AFRICA.

THE LIVINGSTONIA MISSION. — It was twenty-five years on the 12th of October last that the little steamer, *Ilala*, entered Lake Nyassa. This was the beginning of the Livingstonia Mission which has been maintained under the auspices of the Free and United Presbyterian churches of Scotland. The story of this quarter of a century of missionary work reads like a romance. The first station was at Cape Maclear near the southern end of the lake, which is 350 miles long and varies in width from sixteen to fifty miles. The eastern shore is occupied by the Universities Mission. The natives for whom the Livingstonia Mission labored were the fierce

Ngoni, who were a terror to the tribes on the lake. Dr. Robert Laws, who has been one of the most efficient agents of the mission, gives a most interesting account of the progress during these years. He says that in 1875 the mission had an unbroken stretch of heathenism, about the size of England, lying between it and other missions, and he adds, "these many tribes not only had no literature, but they had not even a letter." Now eight of the languages have been reduced to writing, and the whole of the New Testament and parts of the Old have been translated into one language and portions into other languages. At the beginning, of course, there were no scholars; now there are estimated to be 30,000 pupils, old and young, connected with the mission. The first convert was baptized in 1881, and the second the next year. Now there are five congregations, with 1,315 communicants and nearly 800 baptized adherents. Those in catechumen classes number over 2,800. Dr. Laws says, "All the adult members are expected to take part in the extension of the Church of Christ as well as in its support. To help them in this work a preachers' class is held weekly at each station by the missionary, and these preachers, going forth two by two the following Sabbath, hold 300 or more services in different villages, and carry the gospel to thousands who otherwise would not hear of Christ. The growth of this evangelistic and educational work has emphasized the utility and economy of employing native Christian agency as far as possible."

Among the departments of work mentioned are the educational and industrial and the medical. All the pupils in the school receive a training for their hands as well as their heads, and a part of each day is devoted to industrial work. In one year there have been more than 13,000 attendants at the dispensary. The Training Institution is at Livingstonia, about fifty miles south of Karonga and nearly 3,000 feet above the lake, though only five miles west of the shore. An abundant supply of good water is secured, but at a cost of $20,000. Water power is at hand for saw mills and grist mills, and even an electric plant for lighting is about to be established. These wild Ngoni have been most wonderfully tamed, and the change has been wrought among the tribes of this district which no man can account for save as he recognizes the mighty transforming power of the gospel.

KOREA.

Dr. C. C. Vinton, of the Presbyterian Board of Missions gives, in the *Assembly Herald* for November, a remarkable account of what has transpired of late within Korea. It is less than sixteen years since missionary work was begun, but the growth since that time has been astonishing. While no exact statistics can be given, it is affirmed that, connected with the several missionary organizations, there are some 300 individual Christian churches, besides as many more organizations that observe weekly worship. There are still other communities where more or less light is shining. One of the facts that favor the rapid growth of Christianity is the absence of any deep-set religious convictions among the people such as must be overcome. There seems to be no possibility of meeting the numerous calls for foreign missionaries, so it has become to be the practice for each local church to set apart one or more of its best men to be maintained while they give themselves to itinerant missionary work. Requests are often brought from a distance, imploring the missionary to come and instruct the people in Christian truth. Dr. Vinton says there are many hundreds of villages in Korea from which such calls are coming, and though the people have very vague notions of what the gospel is, they are most ready to listen to and follow the truth they receive. The missionary problem is not how to obtain access to unwilling minds, or the removal of obstacles by a priestly

or governmental class, or the stimulation to self-support, for the people are full of the missionary spirit, and the churches formed are self-propagating. It is characteristically a native church; very few of the natives receiving baptism come under the teachings of the foreign missionary. Dr. Vinton well says: —

"A church whose local branches cost not one penny to missionary boards saving for the salaries and traveling expenses of their foreign missionaries; a church which conceives its highest duty not to save itself, but to save others; a church whose ratio of growth is expressed by the simple word 'doubling,' such a church is indeed capable of conveying a seed of religious life whose vitality is nowhere exceeded. An oriental can enter into sympathy with an oriental, can persuade him as no occidental can. If the present work in Korea continues, and the promise of the present is fulfilled, and the church so increase as to become a strong factor in the nation, then, perforce, its missionary zeal must expand beyond set geographical limits, and it shall take part in the conversion of other oriental peoples."

God be praised for what he is doing in Korea!

MISCELLANY.

BIBLIOGRAPHICAL.

The Wrongs of Indian Womanhood. By Mrs. Marcus B. Fuller, Bombay, India. With an Introduction by Ramabai. F. H. Revell Co.

The writer of this book died soon after correcting its proof-sheets, and this may be considered her dying testimony as to the terrible wrongs and sufferings of India's women. She dedicated her work to "The Christian women of India, England, and America, who owe all they have and all they are to the Lord Jesus Christ." In the introduction Pandita Ramabai says, "The world needs such books to enlighten it. I am more than glad that God has put it into Mrs. Fuller's mind to place before the world the woes of India's women in a way that no one else has done. She has neither exaggerated nor kept back. . . . All who are interested in and want to do something for the salvation of women in India will do well to read her book. . . . Dear Christian sisters of all lands, do rise to obey the command of your great Captain, Jesus Christ, who expects you to do his bidding and to enter into his joy."

Into the fullness of that joy Mrs. Fuller has now entered, after a life-long and most spiritual and faithful missionary service in Northern India. Perhaps this, her last work, may have a more lasting influence than any that preceded it. It would seem that the puerilities, the cruelties, and the shameless immoralities sanctioned by religion and custom, should, when thus clearly brought out into the light of day, be indignantly renounced by every reasonable soul. We believe that this book will exert a far-reaching influence toward this end.

The Evangelization of the World in this Generation. By John R. Mott. Student Volunteer Movement for Foreign Missions, New York.

The title of this book is also the motto of the Student Volunteer Movement. Critics of this motto would do well to read the book in its most important section, which defines the term and vindicates its use as a watchword. We apprehend that the calm discussion of the question will disarm prejudice, and lead the reader to large sympathy with all that is signified in the use of the term. The obligations which rest upon the disciples of Christ to evangelize the world are named in a most wholesome and evangelical method. At the same time the author recognizes the difficulties which must be reckoned with. "They are not to cause inaction, but to rather intensify activity. They were made to overcome." It is most invigorating reading which draws from the achieve-

ments of the past, both in apostolic days and in modern missions, and discerns the possibilities of success in view of opportunities, resources, and facilities residing in the Church. The volume contains a valuable bibliography and also an index, which make it a good text-book for study-classes. There are few men better fitted for the task undertaken by this book than its author, Mr. John R. Mott, the leader of the Student Volunteer Movement.

A Study of Christian Missions. By William Newton Clarke, D.D. Charles Scribner's Sons, New York.

This missionary volume is dedicated to the pastors of America. The cause of Christian missions will receive real impulse from it. Pastors who read it will find material for thought on every page and go away from its reading with a sense of gratitude to the author. There are eleven chapters, treating of the various phases and problems of missionary activity, beginning with the missionary Character of Christianity, and treating the Missionary Motive and Object, opening up the Field of missionary service, discussing broadly and generously the relation of Christianity to other religions, and maintaining the supremacy of Christianity without faltering at any point or in any particular. The value of Organization in missions, and the use and abuse of Denominationalism in missions are discriminatingly elaborated. The chapter on the Present Crisis in missions will not, on the one hand, alarm, nor, on the other hand, cause us to presume. The Next Need in missions should stimulate effort, and the Outlook encourage to greater effort. The last chapter on the Home Side of Missions raises a searching inquiry for pastors and churches. "A pastor who does not thus look out broadly upon the great movements of Christianity in the world, and is not qualified by knowledge for the task of enlisting Christians in the present work of their Lord, does not truly represent Christ to his people." The subject of missions is approached with candor, criticism is not feared, nor does disaster, as in China, dishearten. The volume is a fresh, vigorous, and persuasive appeal for the cause of missions. It is not necessary to endorse all premises or conclusions in order to commend the book heartily to the friends of missions.

China's Only Hope. An Appeal by her Greatest Viceroy, Chang Chih-tung. Translated by Samuel I. Woodbridge, with an introduction by Griffith John, D.D. Fleming H. Revell Co., New York. Price 75 cts.

This is a remarkable book in every way: first, that such a book should be written by a Chinese viceroy; then, that it should have received the sanction of an imperial rescript by the Emperor Kwang Su; and again, that it should have had such an enormous circulation within two years,— not less than a million copies having been called for in China.

The author, who is Viceroy of Hupeh and Hunan, is thoroughly Chinese in his point of view, but he is intelligent enough to say that China needs reformation in more ways than one. His book is the earnest endeavor of a loyal citizen to tell his countrymen, high and low, what he regards as needful for the preservation and progress of the empire. In answer to the question, How can we protect the Chinese race? he says: "We reply, by knowledge; and knowledge is religion; and religion is propagated by strength; and strength lies in the troops." He calls upon his fellow-countrymen to embrace every opportunity to become wealthy and strong, and he tells them that in order to render China powerful and preserve its institutions, it is absolutely necessary that they should utilize western knowledge. He advocates Confucianism as altogether superior to other faiths, declaring that "Confucius is equal to the thousand sages and the hundred kings. He is the co-equal and the co-worker with heaven and earth in transforming men and things." But he recognizes the corruptions which prevail and the need

of immediate reformation in the morals of the people as well as in their political life. He has a chapter on "Casting out the Poison," referring to the use of opium. "Assuredly it is not foreign intercourse that is wronging China, but this dreadful poison. Oh, the grief and the desolation it has wrought to our people." "Unless something is soon done to arrest this awful scourge in its devastating march, the Chinese people will be transformed into satyrs, devils. This is the present condition of our country." He argues vigorously for the introduction of the arts and sciences of the Western world, and favors religious toleration, saying, "Our own opinion is that in order to advance Confucianism we must reform the government and not everlastingly combat other religions." He characterizes as utterly false the "stupid beliefs" of the Chinese concerning the preparation of medicines by Christians from the eyes of children, though he admits that all the Chinese thoroughly believe it.

The book is not only interesting from beginning to end, but it is a revelation as to the views of independent Chinese officials concerning the condition and needs of their empire.

Chinese Mother Goose Rhymes. Translated and Illustrated by Isaac Taylor Headland, of Peking University. F. H. Revell Co.

Those who seek a new sensation and delight for a child will find them in this collection of Chinese nursery songs. The translator has prepared the book with the hope that it will lead the children of the West to have some measure of affection and sympathy for the children of the East. He has gathered out of two of the eighteen provinces of China more than six hundred of these rhymes, and he believes that there is no language in the world which contains children's songs expressive of more tender affection than these.

The beautiful illustrations of Chinese life which adorn every page are the work of the translator himself.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

(As set forth in the original suggestion for the Week of Prayer.) "That God would now pour out His Spirit upon all flesh, so that all the ends of the earth might see His salvation."

That the new century may be yet more marked in missionary annals than has been the last; that the Christian world, now brought in theory to acknowledge its obligation to preach the gospel to every creature, may fulfill the obligation which it thus recognizes, so that each disciple of Christ shall in the spirit of Christ take up the trust to the full measure of his ability. (See page 14.)

ARRIVALS ABROAD.

July 21. At Kamundongo, West Africa, Miss Emma C. Redick.

September 16. At Bombay, Dr. and Mrs. George W. Harding, M.D.

October 22. At Yokohama, Miss Elizabeth Torrey, returning to the Japan Mission.

October 28. At Yokohama, Rev. and Mrs. S. S. White, returning to the Japan Mission.

October 29. At Constantinople, Mr. and Mrs. W. W. Peet.

November 3. At Van, Eastern Turkey, Miss Grisell M. McLaren.

November 14. At Sivas, Western Turkey, Rev. and Mrs. Ernest C. Partridge.

ARRIVALS IN THE UNITED STATES.

Through an oversight, the arrival, at New York, of Mrs. Laura T. Seelye and Miss Fannie E. Burrage, of Western Turkey, on July 29, was not chronicled at the proper time.

October 16. At Seattle, Washington, Miss Nellie M. Cheney, of the South China Mission.

November 21. At New York, Rev. and Mrs. Alpheus N. Andrus, and Miss Clarissa H. Pratt, of the Eastern Turkey Mission.

DEPARTURES.

November 21. From New York, Rev. Edward S. Hume, returning to the Marathi Mission.

November 24. From New York, Miss Florence E. Hartt, to join the Marathi Mission. (See page 6.)

MARRIAGE.

September 26. At Chefoo, China, Rev. Calvin W. Mateer, D.D., of the Presbyterian Mission, to Miss Ada Haven, of the American Board Mission at Peking.

DEATHS.

December 3. At Worcester, Mass., Mary Porter Perkins, daughter of Rev. and Mrs. H. P. Perkins, of Lin-Ching, North China, aged one year.

December 16. At Easthampton, Mass., Rev. Thomas Snell Smith, of the Ceylon Mission. (Further notice next month.)

DONATIONS RECEIVED IN NOVEMBER.

MAINE.

Augusta, South Parish Cong. ch.	70 00	
Brewer, 1st Cong. ch.	11 44	
Calais, 1st Cong. ch., 58.45; Geo. W. Eaton, 100,	158 45	
Castine, Friend,	4 00	
Centre Lebanon, Cong. ch.	6 45	
Hiram, Cong. ch.	3 75	
Kittery Point, Cong ch.	10 00	
Portland, 2d Parish Cong. ch., 90; Thank-offering, 11,	101 00	
Sebago, Cong. ch.	3 25	
Wilton, Cong. ch.	9 00	
———, Franklin,	5 00	
———, Handmaid,	2 00	384 34

NEW HAMPSHIRE.

Centre Harbor, John A. Hill,	5 00	
Concord, 1st Cong. ch.	128 11	
Hampton, Cong. ch.	8 25	
Hanover, Cong. ch. at Dartmouth College,	105 00	
Hillsboro Bridge, Cong. ch., J. B. Smith,	5 00	
Hinsdale, Cong. ch.	8 00	
Laconia, Cong. ch.	37 06	
Littleton, Cong. ch.	2 00	
Manchester, 1st Cong. ch.	100 00	
Penacook, Cong. ch.	20 50	
Plymouth, William C. Landis,	2 00	
Raymond, Cong. ch.	10 00	
Union, Cong ch.	5 00	
West Lebanon, Cong. ch.	14 88	
Wilton, 2d Cong. ch.	37 80	
Winchester, Cong. ch.	25 00	
Wolfeboro, 1st Cong. ch.	9 71	523 31
Legacies.—Woodsville, Mrs. Mary B. Swasey, by James Lang, Ex'r,		50 00
		573 31

VERMONT.

Cambridge, Jeffersonville Cong. ch.	8 00	
East Arlington, Cong. ch., for China,	2 00	
Guilford, Cong. ch.	7 00	
Hubbardton, Cong. ch.	1 00	
Island Pond, Cong. ch., additional,	1 00	
Lower Waterford, Cong. ch., for China,	5 31	
Rochester, Cong. ch., of which 8.20 for India, 23.51; Y. P. S. C. E., for China, 15.84,	39 35	
Royalton, 1st Cong. ch.	3 03	
Rupert, Cong. ch.	32 60	
St. Albans, Cong. ch.	63 20	
Salisbury, Cong. ch.	11 00	
South Royalton, Cong. ch.	3 00	
Waterford, Union Cong. ch., for China,	2 10	
West Charleston, Cong. ch.	17 65	
Williston, W. M. Barber,	5 00	
Wolcott, Cong. ch., for China,	5 00	
———, Mrs. E. T., in memory of L. S. Taft, of Washington Co., Vt.	250 00	456 24

MASSACHUSETTS.

Acton, Cong. ch.	13 00	
Amherst, College Cong. ch., 65.40; Mrs. Laura A. Ward, 10.00,	75 40	
Auburndale, Cong. ch.	35 75	
Ayer, Cong. ch.	29 75	
Bernardston, Goodale Memorial ch.	4 01	
Boston, Walnut-av. ch. (Roxbury), 292.47; South Evan. ch. (West Roxbury), 100; do., toward support Dr. Carrington, 291.80; Boylston ch. (Jamaica Plain), toward support Miss M. E. Kinney, 154.24; Cong. ch. (Brighton), 94.05; 2d ch. (Dorchester), 72.50; Highland ch. (Roxbury), 13.58; a Friend, 2, = 1,020.64, less correction, B. D. Sweet (rec'd July 24), 10,	1,010 64	
Brookline, Harvard Cong. ch.	637 61	
Charlemont, Cong. ch., Anonymous,	10	
Concord, Trin. Cong. ch.	20 71	
Cummington, Cong. ch., toward support Rev. C. T. Riggs,	8 00	
Dalton, 1st Cong. ch., to const. MRS. J. W. FLANSBORGH, FLORA L. COBBAN, WM. H. DODGE, and GIDEON L. FERRY, H. M.	400 00	
Dedham, 1st Cong. ch., Extra-cent-a-day Band,	2 00	
Douglas, 1st Cong. ch.	8 00	
Dracut, Y. P. S. C. E. of Hillside Cong. ch., toward support Rev. W. P. Elwood,	8 00	
Dudley, 1st Cong. ch.	4 00	
Easthampton, 1st Cong. ch.	25 99	
Everett, Courtland-st. Cong. ch.	4 00	
Fall River, Central Cong. ch., toward support Rev. and Mrs. Geo. W. Hinman,	800 00	
Fitchburg, J. May Gould,	5 00	
Foxboro, Cong. Sab. sch., 65.19, and Y. P. S. C. E., 8, toward support Rev. W. H. Sanders,	73 19	
Freetown, Two Friends, by Mrs. L. C. Deane,	30 00	
Halifax, Church of Christ,	10 00	
Haydenville, Cong. ch.	12 47	
Lexington, Mrs. Mary E. Hamlin, for China,	5 00	
Littleton, Cong. ch.	7 00	
Lowell, Y. P. S. C. E. of 1st Trin. Cong. ch., toward support Rev. W.		

P. Elwood, 52.50; do. of Pawtucket Cong. ch., for do., 25; do. of Kirk-st. Cong. ch., for do., 15; do. of John-st. Cong. ch., for do., 13.50; do. of Eliot Cong. ch., for do., 10; do. of Highland Cong. ch., for do., 7.50, 123 50
Mansfield, Cong. ch., toward support Rev. W. H. Sanders, 29.52; Y. P. S. C. E., for do., 13, 42 52
Marshfield Hills, Cong. ch. 8 63
Medford, Union Cong. ch. 53 12
Millbury, 1st Cong. ch., toward support Rev. E. C. Partridge, 87.51; 2d Cong. ch., for do., 36.51, 124 02
Monson, Cong. ch. 25 00
Monterey, Cong. ch., 7, and Extra-cent-a-day Band for China, 5, 12 00
Newburyport, Belleville ch., for China, 25 08
Newton, Eliot ch. 25 00
North Andover, Cong. ch., for China, 14 27
North Cambridge, Thanksgiving remembrance of A. and H. 10 00
North Chelmsford, Y. P. S. C. E., toward support Rev. W. P. Elwood, 7 50
Norton, Trin. Cong. ch. 60 92
North Wilbraham, Grace Union Cong. ch. 5 00
Peabody, South Cong. ch. 210 00
Pittsfield, 1st ch. of Christ, 417 89
Plainfield, Cong. ch., toward support Rev. Charles T. Riggs, 26 00
Plympton, Cong. ch., 3.10; Mary Bisbee, for native preacher, Madura, 25, 28 10
Reading, Cong. ch. 34 87
Rockport, Cong. ch., of which 5 from Z. A. Appleton, 15 00
Salem, Crombie-st. Cong. ch., 89.84; Tabernacle Cong. ch., 9.69, 99 53
Sharon, Cong. ch., toward support Rev. W. H. Sanders, 42 82
Sheffield, Cong. ch. 5 20
Somerville, Winter Hill Cong. ch. 30 00
South Deerfield, Cong. ch. and S. S. 33 00
Springfield, Park Cong. ch., 39.13; Olivet Cong. ch., 17.11, 56 24
Stoneham, Cong. ch., 1; Y. P. S. C. E., for native preacher, care Rev. A. N. Andrus, 25, 26 00
Tewksbury, Y. P. S. C. E., toward support Rev. W. P. Elwood, 6 00
Topsfield, Cong. ch. 17 00
Tyngsboro, Y. P. S. C. E., toward support Rev. W. P. Elwood, 5 00
Upton, 1st Cong. ch. 3 00
Waltham, Trin. Cong. ch. 38 59
Ware, East Cong. ch. 456.59; 1st Cong. ch., 27.20; French Cong. ch., 5, 488 79
Warren, 1st Cong. ch., for China, 35 32
Warwick, Cong. ch., Sunday evening concert, 4 50
Westfield, 1st Cong. ch. 107 44
West Medford, Cong. ch. 23 00
West Medway, 2d Cong. ch. 1 50
West Newbury, 1st Cong. ch. 8 00
West Stockbridge, Village Cong. ch. 13 00
Worcester, Plymouth Cong. ch., 453.09; Piedmont Cong. ch., toward support Dr. and Mrs. J. B. McCord, 179.25, 632 34
———, a Massachusetts friend, 1,500 00
———, Worcester South Conference, 30 51
———, "Boston," 1 09—7,705 82
Legacies.—Boston, Mrs. Betsey R. Lang, by F. H. Wiggin, trustee, add'l, 40 00
Lowell, Lucinda R. Parker, add'l, 213 35—253 35

7,959 17

RHODE ISLAND.

Peacedale, Cong. ch. 41 45
Providence, Union Cong. ch. 25 00——66 45
Legacies.—Pawtucket, Hugh McCrum, add'l, 465 75

532 20

CONNECTICUT.

Ansonia, Cong. ch. 58 46
Bolton, Cong. ch. 9 00
Bridgeport, Olivet Cong. ch. 7 00
Columbia, Cong. ch. 54 36
East Hartford, 1st Cong. ch. 19 49
East Hartland, Cong. ch., for China, 8 50
East Haven, Cong. ch. 22 00
Exeter, Cong. ch. 31 75
Franklin, Cong. ch. 8 00
Georgetown, 1st Cong. ch. 20 00
Gilead, Cong. ch., La. Mis. Soc. 26 75
Green's Farms, Cong. ch., to const. with other donations, MRS. MARY ANNA ADAMS, H. M. 90 00
Greenwich, 2d Cong. ch., for Papal Lands, 41 89
Groton, Cong. ch. 14 47
Hartford, Glenwood Cong. ch. 4 47
Lebanon, 1st Cong. ch. 16 68
Lyme, Old Lyme Cong. ch. 22 42
Madison, 1st Cong. ch. 13 14
Manchester, 2d Cong. ch. 125 64
Middletown, 1st Cong. ch. 60 02
New Britain, 1st Cong. ch., toward support George B. Cowles, 300 00
New Canaan, Cong. ch. 50 40
New Haven, Church of the Redeemer, 800.11; Grand-av. Cong. ch., 150; Humphrey-st. Cong. ch., 52.26; Ferry-st. Cong. ch., 4.55, 1,006 92
New London, 1st Church of Christ, 5 33
New Milford, Friend, 10 00
Plainfield, Cong. ch. 5 00
Plantsville, Cong. ch. 32 22
Plymouth, Cong. ch., 13.00; George Langdon, 10.50, 23 50
Salisbury, Cong. ch., toward support Rev. C. E. Ewing, 12 75
Somers, Cong. ch. 18 02
South Glastonbury, Cong. ch. and Sab. sch. 37 43
Thomaston, 1st Cong. ch. 19 78
Waterbury, 1st Cong. ch. 48 00
Westchester, Cong. ch. 10 46
Woodstock, 1st Cong. ch., 11.25; Swedish Cong. ch., 2.75, 14 00—2,247 85
Legacies—New London, Mrs. Betsey P. McEwen, add'l, 12 00

2,259 85

NEW YORK.

Berkshire, 1st Cong. ch. 50 00
Briarcliff Manor, Cong. ch. 36 65
Brockport, Presb. ch., 6.27; do., La. Mis. Soc., 2.08, 8 35
Brooklyn, Clinton-av. Cong. ch. 1,988 53
Camden, 1st Cong. ch. 25 75
Canandaigua, 1st Cong. ch. 10 35
Clifton Springs, Dr. and Mrs. C. C. Thayer, for work in Central Turkey, 100; Mrs. H. J. Bostwick, 10, 110 00
Columbus, Cong. ch., for China, 7 15
Elbridge, Y. P. S. C. E., 5, and Woman's Mis. Soc., 10, toward support Rev. J. D. Taylor, 15 00
Fairport, A. M. Loomis, 15 00
Friendship, Rev. D. J. Torrens, for China, 10 00
Greene, 1st Cong. ch. 15 50
Homer, Cong. ch. 1 80
Lebanon, Cong. ch. 3 50
Manchester, Baptist ch. 2 27
Moravia, Cong. ch., La. For. Mis. Soc., toward support Rev. J. D. Taylor, 11 00
Mt. Vernon Heights, Cong. ch. 14 00
New York, Chas. Dana, to const. D. F. MERRITT, H. M. 200 00
North Guilford, Y. P. S. C. E. of Cong. and Meth. chs., for Bible reader in India, 15 00
Port Chester, 1st Cong. ch. 7 08
Randolph, 1st Cong. ch. 14 19
Richmond Hill, Geo. Weston, 10 00
Riverhead, Sound-av. Cong. ch. 20 94
Sherburne, B. Friend, 50 00
Sinclairville, Cong. ch. 11 00

Sweden Centre, Presb. ch. 12 84
Syracuse, Geddes Cong. ch., 8.98; South-av. Cong. ch., toward support Rev. J. D. Taylor, 5, 13 98
Utica, Bethesda Welsh Cong. ch., for China, 20 00
Warsaw, Aux. W. B. M., to const. Mrs. W. A. Walker, H. M. 100 00—2,799 88

NEW JERSEY.

Dover, Bethlehem Cong. ch. 1 78
East Orange, Trinity Cong. ch. 275 35
Lawrenceville, Rev. Charles H. Willcox, 50 00
Little Ferry, Cong. ch. 6 00
Montclair, 1st Cong. ch. 411 65
Newark, Y. P. S. C. E., of Belleville-av. Cong. ch., for native preacher, Madura, 10 00
Plainfield, Cong. ch. 189 16—943 94

PENNSYLVANIA.

Corry, 1st Cong. ch. 10 00
Delta, Cong. ch., for China, 1 45
Lander, Cong. ch., for China, 4.15; Mrs. H. R. Preston, for do., 5, 9 15—20 60
Legacies.—Philadelphia, Edward H. Williams, by Wm. P. Henszey, John H. Converse, and Wm. L. Austin, Ex'rs, 5,000 00
5,020 60

WEST VIRGINIA.

Huntington, 1st Cong. ch. 10 00

DISTRICT OF COLUMBIA.

Washington, Mt. Pleasant Cong. ch., 25; Y. P. S. C. E. of 5th Cong. ch., toward support Rev. W. L. Beard, 30, 55 00
Legacies.—Washington, Mrs. Jennett P. Mayo, by Geo. G. Sumner, Adm'r, add'l, 380 81
435 81

NORTH CAROLINA.

Haywood, Woman's Mis. Soc. 1 00
———, Woman's Mis. Union of N. C. 3 60———4 60

GEORGIA.

Waycross, R. M. Hoskinson, 5 00
Zoar, Cong. ch. 1 10———6 10

FLORIDA.

Parker, Fanny M. Park, 100 00
St. Petersburg, La. Mis. Soc. 9 89—109 89

ALABAMA.

Rosehill, Newton Chapel, 1.20; New Hope Chapel, .60, 1 80
Talladega, Cong. ch. 76 19———77 99

LOUISIANA.

Hammond, Cong. ch. 9 15

ARKANSAS.

Rogers, 1st Cong. ch. 16 55

MISSOURI.

Amity, Cong. ch. 5 35
Kidder, 1st Cong. ch. 35 00
St. Louis. Immanuel Cong. ch., 6.50; Ch. of the Redeemer, 5, 11 50———51 85

OHIO.

Berea, 1st Cong. ch. 25 20
Cincinnati, Walnut Hills Cong. ch., to const., with prev. dona., Edward P. Higgins, H. M. 2 00
Claridon, Cong. ch. 17 90
Cleveland, Euclid-av. Cong. ch., 60.43; Olivet Cong. ch., 1.75; H. L. Olmstead, for native helper, Foochow, 35, 97 18
Granville, Welsh Cong. ch. 7 00
Hamden, Cong. ch., add'l, 3 00
Kent, 1st Cong. ch. 60 00
Painesville, 1st Cong. ch. 27 25
Pierrepont, Cong. ch. 2 55
Springfield, Lagonda-av. Cong. ch. 5 00
Steuben, Cong. ch. 20 00
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 250 00
Twinsburg, Cong ch. 20 00
Vermilion, Cong. ch. 4 35———541 43

ILLINOIS.

Bowen, Cong. ch. 9 25
Buda, Cong. ch. 48 60
Bunker Hill, Cong. ch. 24 50
Canton, Mrs. Henry Bates, 5 00
Chicago, Union Park Cong. ch., toward support Rev. F. E. Jeffery, 160.88; Warren-av. Cong. ch., 35; Covenant Cong. ch., 19.88; First Evan. Luth. Cong. ch., 7; Bethlehem Cong. ch., 4.04, 226 80
Dwight, Cong. ch. 22 82
Dover, Cong. ch., to const. Rev. William Anderson, H. M. 100 00
Evanston, 1st Cong. ch., toward support Rev. D. C. Greene, 245.75; A. H. Wilde, 1, 246 75
Forrest, Cong. ch. 12 56
Harvey, Cong. ch. 17 74
Payson, Mary F. Leach, 44 00
Pittsfield, Cong. ch. 14 59
Roseville, Cong. ch. 14 20
South Chicago, 1st Cong. ch. 10 00
Wheaton, 1st Cong. ch. 38 21———835 02

MICHIGAN.

Ada, 2d Cong. ch. 1 50
Calumet, 1st Cong. ch. 93 73
Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson, 250 00
Grand Rapids, 1st Cong. ch., toward support Rev. C. R. Hager, 100 00
Hancock, Cong. ch. 64 82
Lake Linden, Cong. ch. 61 68
Marquette, Mr. and Mrs. Russell C. Dutton, 10 00
Mulliken, Cong. ch., for China, 5 62
Muskegon, 1st Cong. ch. 51 00
Port Huron, 1st Cong. ch. 65 76
Three Oaks, Cong. ch., to const. Rev. Charles E. Taggart, H. M. 100 00
Vicksburg, Cong. ch. 10 00———814 11

WISCONSIN.

Clinton, Cong. ch., add'l, 5 00
Dartford, 1st Cong. ch., add'l, 10 00
Edgerton, Cong. ch. 10 00
Elkhorn, 1st Cong. ch. 16 12
Fontana, Mary D. Reed, a Thank-offering, 10 00
Lynxville, E. E. Barakat, 5 00
Merrill, Emanuel Scan. Cong. ch. 5 50
Milwaukee, Grand-av. Cong. ch., 56 75; Pilgrim Cong. ch., 37.75, 93 50
Pittsville, Cong. ch. 2 09
Plymouth, Cong. ch. 38 57
Red Granite, Cong. ch. 1 63
Royalton, Cong. ch. 5 00
Spring Green, Cong. ch. 2 45
Sturgeon Bay, Hope Cong. ch. 55 36
Vesper, Cong. ch. 75

Viroqua, Cong. ch. 10 50
West Salem, Cong. ch. 32 95
Wilson Creek, Cong. ch. 75
Wyoming, Cong. ch. 2 78——307 95
Legacies.—Beloit, Mrs. Ellen B. French, add'l, 71 31
379 26

IOWA.

Algona, Cong. ch. 16 00
Castleville, Cong. ch., La. Aid Soc., 3 34
Cedar Rapids, 1st Cong. ch. 15 15
Charles City, 1st Cong. ch. 47 48
College Springs, W. Newton Dow, 5 00
Davenport, German Cong. ch. 8 00
Dubuque, 1st Cong. ch., X, 10 00
Little Rock, Cong. ch. 2 50
McGregor, Cong. ch. 80 00
Newburg, Cong. ch. 6 50
Newell, Cong. ch. 18 42
Orient, Cong. ch. 13 43
Ottumwa, 1st Cong. ch. 47 00
Postville, Cong. ch. 40 00——312 82
Legacies.—Des Moines, Mrs. Harriet Rollins, by S. A. Merrill, rent, add'l, 95 56
408 38

MINNESOTA.

Belgrade, Cong. ch., for China, 18 00
Centre Chain, Cong. ch. 4 00
Delano, Herbert Carleton 15 00
Excelsior, Cong. ch. 1 30
Hutchinson, Cong. ch. 5 00
Marshall, Cong ch. 27 12
Minneapolis, Como-av. Cong. ch., 100; Plymouth Cong. ch., 83.33; Forest Heights, Cong. ch., 42, 225 33
Staples, 1st Cong. ch. 5 00——300 75

KANSAS.

Burlington, Cong. ch. 3 00
La Crosse, Jas. H. Little, for China, and to const. Himself, H. M., 100 00
Partridge, Cong. ch., for China, 3 00
Wichita, Fairmount Cong. ch. 20 00——126 00

NEBRASKA.

Beaver Creek, Cong. ch. 7 00
Chadron, Cong. ch. 11 40
Crete, Rev. L. P. Mathews and family, 50 00
Dodge, Cong. ch. 5 65
Fairview, Cong. ch. 35
Hallam, Ger. Cong. ch. 8 25
Howell, Cong. ch. 2 20
Petersburg, Cong. ch. 1 95——86 80

CALIFORNIA.

Berkley, Park Cong. ch. 10 00
Black Diamond, Cong. ch. 4 30
Claremont, Cong. ch. 84 85
Niles, Cong. ch. 1 00
Norwalk, Bethany Cong. ch. 2 00
Oakland, Friend, for China, 10 00
Pasadena, Lake-av. Cong. ch. 5 38
Porterville, Cong. ch. 16 00
San Francisco, 1st Cong. ch. 39 00
Santa Paula, Nathan W. Blanchard, 100 00
Sebastopol, Friend, for China missionaries, 15 00
Sunol, Cong. ch. 12 00——299 53

OREGON.

Dora, Mrs. Sarah F. Abernethy, 5 00
Forest Grove, Cong. ch. 8 50
Portland, Hassalo-st. Cong. ch. 8 75——22 25
Legacies.—Clackamas Co., Samuel Shepherd, by A. Mather and David B. Gray, Ex'rs, add'l, 52 08
74 33

COLORADO.

Burdett, Cong. ch. 1 84
Denver, Two friends of the cause, 15 00
Florence, Rev. and Mrs. C. H. Bissell, 10 00
Otis, Cong. ch. 5 00——31 84

WASHINGTON.

Colfax, Plymouth Cong. ch. 7 60
Puyallup, Cong. ch. 1 00
Walla Walla, Zion Cong. ch. 2 00——10 60

NORTH DAKOTA.

Gnadenfeld, German Cong. ch. 6 00
Kulm, German Cong. ch. 16 00
Michigan, Boys' Mission Band for Catechist, Madura, 1 50——23 50

SOUTH DAKOTA.

Aberdeen, Cong. ch. 4 62
Armour, Cong. ch. 10 68
Milbank, Cong. ch. 17 00
Willow Lakes, Cong. ch. 4 75——37 05

IDAHO.

Challis, 1st Cong. ch. 7 25

ARIZONA.

Jerome, Cong. ch. 3 00

NEW BRUNSWICK.

Sackville, S. M. Perkins, 5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Japan, Okayama Church, 5 17
Turkey, Mardin, A. N. Andrus, 1 00——6 17

FROM ADVANCE WORK, MICRONESIA.

For salary and refit, Rev. F. M. Price, 776 95
For salary and outfit, Miss M. A. Channell, 135 00
For Guam School, 318 05—1,230 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Ill.

Treasurer, 3,510 50

MISSION SCHOOL ENTERPRISE.

New Hampshire.—Campton, Cong. Sab. sch., 6 85
Vermont.—Post Mills, C. S. S. for China, 4; West Rochester, C. S. S., 1.69, 5 69
Massachusetts.—Allston, Y. P. S. C. E., 14; Dedham, 1st Cong. ch. Y. P. S. C. E., extra-2-cents-a-week, 9.32; Dedham, 1st C. S. S., 6.78; Medford, Jr. Y. P. S. C. E. of Union Cong. ch., 2; Newton, Eliot C. S. S., 30; Northboro, C. S. S., 2.27; Shrewsbury, Y. P. S. C. E., 10; Warwick, Y. P. S. C. E. mite boxes, 4.50, 78 87
Connecticut.—Cromwell, Y. P. S. C. E., for student, Mardin, 10; Kensington, Cong. Sab. sch., 10; Long Ridge, Cong. Sab. sch., 2; Pomfret, Y. P. S. C. E., for work in Africa, 1.85, 23 85
New York.—Brooklyn, Sab. sch. of ch. of the Pilgrims, 25; do., South Cong. Sab. sch., 25; New York, Olivet Cong. Sab. sch., 50; do., Forest-av. Cong. Sab. sch., 6; Schenectady, Y. P. S. C. E., 9.68; Smyrna, Cong. Sab. sch., 30, 145 68

NEW JERSEY.—Montclair, 1st Cong. Sab. sch., 20; do., Pilgrim Mission Sab. sch., for India, 8.34; Plainfield, Y. P. S. C. E., 2.23, 30 57
LOUISIANA.—Hammond, Cong. Sab. sch. 3 22
MISSOURI.—St. Louis, Y. P. S. C. E. of Plymouth Cong. ch., for China, 2 50
MICHIGAN.—Detroit, 1st Cong. Sab. sch. 24.70; Muskegan, Cong. Sab. sch., 4.24, 28 94
IOWA.—Belmond, Cong. Sab. sch., 4.15; Little Rock, Y. P. S. C. E., 2.50; Newburg, Cong. Sab. sch., 3.30; Newell, Cong. Sab. sch., 2.14; do., Y. P. S. C. E., 5, 17 09
MINNESOTA.—Minneapolis, Immanuel Sab. sch. at Drummond Hall, 4 00
KANSAS.—Kansas City, Bethel Mission Sab. sch., boys' class, .50; Topeka, Lincoln-st. Mission, juniors, .30; do., friends, .40, 1 20
NEBRASKA.—Chadron, Cong. Sab. sch., 2.34; do., Jr. Y. P. S. C. E., 1; Lincoln, Int. Y. P. S. C. E. of North Cong. ch., for Armenia, 1, 4 34
COLORADO.—Denver, Plymouth Cong. Sab. sch. 4 17
356 97

MICRONESIAN NAVY.

MASSACHUSETTS.—Freetown, Cong. Sab. sch. 1 00
CONNECTICUT.—Farmington, Cong. Sab. sch. 10 04
NEW YORK.—New York, Broome-st. Tab. Miss. Asso. 10 00
NEW JERSEY.—Newark, Jun. Y. P. S. C. E. of 1st Cong. ch. 12 00
33 04

FOR SUPPORT OF YOUNG MISSIONARIES.

INDIANA.—Michigan City, Y. P. S. C. E., for Lee Fund, 5 50
INDIANA.—Breckinridge, Y. P. S. C. E., 2.75; Kansas City, do., 10; Neosho, do., 3; all for De Forest Fund, 15 75
ILLINOIS.—Lockport, Y. P. S. C. E., 3; West Pullman, do., 10; Woodstock, do., 10; Yorkville, do., 10; all for MacLachlan Fund, 33 00
MICHIGAN.—Baldwin, Y. P. S. C. E., 2.50; Copemish, do., 2.25; Eastport, do., 5; Lamont, do., 6; all for Lee Fund, 15 75
IOWA.—Charles City, Y. P. S. C. E., 20; Manchester, do., 12.50; Marshalltown, do., 3; Moville, do., 4; all for White Fund, 39 50
WISCONSIN.—Fort Atkinson, Y. P. S. C. E., for Olds Fund, 5 00
MINNESOTA.—Brainerd, Y. P. S. C. E. of Peoples' Cong. ch., for Haskell Fund, 1 13
NEBRASKA.—Bruning, Y. P. S. C. E., for Bates Fund, 10 56
SOUTH DAKOTA.—Scotland, Dorothea T. Burgess, for Holton Fund, 7 00
133 19

CONTRIBUTIONS FOR THE DEBT.

CONNECTICUT.—A Connecticut woman, 500 00
NEW JERSEY.—Haddonfield, J. D. Lynde, 50 00
550 00

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE.—Campton, Cong. Sab. sch., for use Miss E. M. Blakely, 6.85; Cheever, Union Y. P. S. C. E., for Ponasang hospital, 3; Mt. Vernon, the Hearthstone, for native preacher, care Rev. E. Fairbank, 50, 59 85
VERMONT.—Salisbury, Y. P. S. C. E., for catechist, Madura, 9 00
MASSACHUSETTS.—Auburndale, Cong ch., Extra-cent-a-day Band, for evangelist, care Dr. F. C. Wellman, 25; do., Friends, for hospital, care Dr. Wellman, 130; do., Cong. ch., for work, care Rev. R. Winsor, 27; Boston, Mt. Vernon Chinese Sab. sch., for native helpers, care Dr. C. R. Hager, 40; do., do., for native preacher, care Dr. C. R. Hager, 25; do., Mr. and Mrs. C. B. Botsford, for work, care Mrs. C. C. Tracy, 30; Haverhill, Chinese Sab. sch. of North Cong. ch., for native helpers, care Dr. C. R. Hager, 14; Hinsdale, Cong. ch., for work, care Rev. Chauncey Goodrich, 27; Holyoke, Frances D. Hubbard, for use Miss S. A. Closson, 20; Monson, E. F. Morris, for hospital, care Dr. H. N. Kinnear, 2; No. Billerica, Mrs. E. R. Gould, for Ponasang hospital, 2; No. Wilbraham, Grace Union ch., Extra-cent-a-day Band, for use of Miss Sarah Stimpson, 10; So. Framingham, Grace Cong. ch., for work, care Miss C. Shattuck, 5; Westfield, 1st Cong. ch., for kindergarten work, care Miss M. B. Harding, 25; Weston, Miss F. E. Burrage, for use of Miss S. A. Closson, 5; do., Miss Thorpe, for pupil in Cesarea, 2.25; Whitinsville, Y. P. S. C. E., for work, care Rev. R. A. Hume, 15.38, 404 63
RHODE ISLAND.—Providence, Beneficent ch., Chinese of mission school, for work, care Rev. C. R. Hager, 100 00
CONNECTICUT.—Fairfield, M. W. Lyon, for work, care Rev. W. P. Elwood, 25; Goshen, Lebanon, three friends of the cause, for work, care Rev. W. M. Zumbro, 25; Newington Junc., Young Men's Mission Circle, for work, care Rev. J. E. Abbott, 5; Shelton, Friend of the Chinese, for native helper, care Dr. C. R. Hager, 5, 60 00
NEW YORK.—Brooklyn, Chinese Sab. sch. of Central Cong. ch., for use of Rev. C. R. Hager, 140; Malone, 1st Cong. ch. Woman's Miss. Society, for bed in hospital, Aintab, 60; New Rochelle, Miss E. Moulton, for Lend-a-hand Fund, Ceylon, 10; Port Leyden, Y. P. S. C. E. of 1st Cong. ch., for native preacher, care Rev. H. C. Hazen, 10; Richmond Hill, Christian Endeavor Friend, for work of Miss Mary F. Long, 10; Rochester, Y. P. S. C. E. of South Cong. ch., for use of Rev. H. C. Hazen, 16.50; do., Mrs. Geo. W. Davison, 20, and friends, 6.70, for work, care Rev. J. H. Pettee; do., Jane A. Bradbury, for student, Marsovan, 25, 298 20
NEW JERSEY.—Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for native preacher, India, 12.50; Montclair, Cong. Sab. sch., for work, Rev. J. D. Eaton, 62.71; do., Y. P. S. C. E. of 1st Cong. ch., for Pasumalai College, 40, 115 21
PENNSYLVANIA.—Philadelphia, Samuel D. Jordan, for Lend-a-hand Fund, Ceylon, 5; West Chester, Church of the Sure Foundation, for work, care Dr. C. D. Ussher, 5, 10 00
FLORIDA.—Tarpon Springs, Mrs. W. H. Bigelow, for work, care Rev. S. C. Pixley, 25; do., Mrs. W. H. Bigelow, for work, care Dr. G. C. Raynolds, 25, 50 00
OHIO.—Cleveland, S. T. Wellman, for work, care Dr. W. L. Thompson, 50; do., T. M. Bates, 10; Mrs. N. Stone Scott, 30, C. M. Preston, 5, for work, care Dr. W. L. Thompson; do., C. H. Dutton, for work, care Dr. W. L. Thompson, 5; Robert Wallace, for do., 20; S. C. Smith, for do., 10; do, H. Clark Ford, for work, care Dr. W. L. Thompson, 10; Greenville, Henry St. Clair, for Ponasang hospital, 10; Mansfield, Mrs. L. J. Tracey, 5, Mrs. C. M. Roe, 1, F. E. Tracey, 15, for work, care Dr. W. L. Thompson; Mt. Vernon, F. L. Fairchild, 10; Rev. S. C. Dickinson, 1; C. G. Cooper, 5, for work, care Dr. W. L. Thompson; Oberlin, Miss R. M. Thompson, for work, care Dr. W. L. Thompson, 25; Oberlin, Rev. J. H.

Barrows, for work, care Dr. W. L. Thompson, 5; Toledo, Washington St., Cong. Sab. sch., for pupil, Ahmednagar, 25, 242 00

ILLINOIS. — Canton, Miss Maria J. Dewey, for work, care Mrs. W. C. Dewey, 15; Chicago, Grace Cong. Sab. sch., J. A. Werner's class, for native preacher, care Rev. H. G. Bissell, 12.50; do., H. D. Chapman, for work, care Dr. W. L. Thompson, 15; Dundee, Y. P. S. C. E., for native preacher, Marathi, 52; Elgin, Mrs. Myron Gage and daughter, for work, care Dr. W. L. Thompson, 5; do., Mrs. J. A. Palmer, 1; Mrs. W. A. Rogers, 2, for work, care Dr. Wm. L. Thompson; do., J. W. Ranstead, for work, care Dr. W. L. Thompson, 1; Jefferson Park, Y. P. S. C. E. of German ch., for work, care Rev. G. E. Albrecht, .80; Oak Park, Rev. Harold F. Sayles, for native preacher, Africa, 10; Pingree Grove, Geo. Damisch, .50, Marcus Damisch, .25, for work, care Dr. Wm. L. Thompson; Wheaton, 1st Cong. Sab. sch., for pupil, care Rev. E. Fairbank, 20, 135 05

MINNESOTA.—Minneapolis, Lyndale Cong. Sab. sch., for school, care Rev. A. Mac Lachlan, 8.10; do., W. H. Norris, for work, care Rev. H. C. Hazen, 7.50, 15 60

CALIFORNIA. — Escondido, Cong. ch., for work, care Miss M. F. Denton, 11.80; Santa Barbara, Cong. ch., for native preacher, care Rev. C. R. Hager, 10.00; Santa Cruz, Geo. Ford, for pupil, care Mrs. M. E. Bissell, 30, 51 80

WASHINGTON. — Seattle, Birthday Box of Primary Dept. of Taylor Cong. ch., toward new building for Ireland Home for Girls, 10 00

SOUTH DAKOTA. — Mission Hill, Y. P. S. C. E., for pupil, care Miss E. R. Bissell, 6; Wolf Creek, German Cong. ch., for work, care Rev. G. E. Albrecht, 6; Worms, Ger. Cong. ch., for work, care Rev. G. E. Albrecht, 20; Zoar, German Cong. ch., for do., 5, 37 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,

Treasurer.

For work, care Mrs. Geo. D. Marsh,	15 00	
For use of Miss E. M. Stone,	2 00	
For pupil, Smyrna kindergarten,	7 55	
For work, care Miss Anstice Abbott,	1 00	
For use of Dr. Julia Bissell,	19 00	44 55

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Ill.

Treasurer.

For student, Harpoot College,	100 00	
For student, Canton,	20 00	
For windows, Boorhan Chapel, Turkey,	15 00	135 00

CORRECTIONS: In December *Herald*, Oberlin, O., L. V. Denis, should read Cleveland, O., L. V. Denis; and East Jordan, Mich., 1st Presb. ch., 58.31, should read, East Jordan, Mich., 1st Presb. ch., 8.31, and A. H. Frost, 50, all these gifts for work, care of Dr. W. L. Thompson.

1,777 89

Donations received in November, 26,852 22
Legacies received in November, 6,380 86

33,233 08

Total from September 1, 1900, to November 30, 1900: Donations, $82,623.15; Legacies, $18,875.69 = $101,498.84.

TWENTIETH CENTURY FUND.

VERMONT.—Dorset, G. M. Sykes, 25 00

MASSACHUSETTS.—North Brookfield, 1st Cong. ch. Friend, 10; Wellesley, Miss Caroline Hazard, 400; a Massachusetts Friend, 1,500; ———, E. Thank-offering, for rescue of missionaries in China, 50, 1,960 00

RHODE ISLAND.—Providence, Helen H. Bacon, 100 00

NORTH CAROLINA.—Montreat, In Memoriam, 25 00

WISCONSIN.—Beloit, 1st Cong. ch. 65 00

2,175 00

ADVANCE WORK MICRONESIA.

MASSACHUSETTS.—Dedham, Allin Y. P. S. C. E., 30; East Northfield, Mission Band, 18; Greenfield, 2d Cong. Sab. sch., 10; Northfield, Trin. Cong. Sab. sch., 50; Turner's Falls. Cong. ch., 25, 133 00

RHODE ISLAND.—Providence, Union Cong. ch. 10 00

NEW YORK.—Norwich, A. E. Benedict, 10 00

OHIO.—Oberlin, Addison Gulick, 1 00

154 00

CHINESE RELIEF FUND.

NEW HAMPSHIRE. — Newington, Hannah J. Pickering, 11 50

VERMONT. — Enosburg, Cong. ch., 3 09; Middlebury, Jane E. Chapin, 10; No. Bennington, Cong. ch., 10.06; Pittsford, Mite-box collection, by Howard Smith, .50; Williamstown, Cong. ch., 6.85, 30 50

MASSACHUSETTS. — Amherst, Mrs. Laura A. Ward, 1; Auburndale, E. E. S., 10; Northboro, Y. P. S. C. E., 4; do., Cong. Sab. sch., 1.15; Northbridge, Rockdale Cong. ch., 5; Springfield, Union Chinese Mis. Sab. sch., 20; Taunton, Trin. Cong. ch., 5.07; West Roxbury, South Evan. ch., 16.14, 62 36

RHODE ISLAND. — Phenix, Mr. and Mrs. H. M. Clarke, 10 00

CONNECTICUT. — New Britain, Rev. Henry P. Page, 3.50; New Haven, Mrs. Heermance and daughter, 20; Westchester, Rev. J. S. Porter, 5, 28 50

NEW YORK. — Brooklyn, Willoughby-av. Chapel, Sab. sch. class, 5.50; do., Marie W. Jennings. 25; do., J. R., 5; Jamesport, Rev. W. S. Woolworth, 5; New York, D. Willis James, 1,000; Mr. and Mrs. Z. Stiles Ely, 100; do., W. L. H., 50, 1,190 50

NEW JERSEY. — Arlington, Mrs. M. W. P., 5; do., Mrs. A. G. W., 5, 10 00

PENNSYLVANIA. — Malvern, A. L. Hill, 10 00

FLORIDA. — Jacksonville, Woman's For. Mis. Soc. 20 00

NORTH CAROLINA.—Montreat, Abby W. Kent, 20 00

INDIANA. — Kendallville, Miss E. M. Penfield, 1 00

OHIO. — Cincinnati, Miss C. N. Allen, 1; Mansfield, Mrs. A. C. Hand, 5; Troy, Mrs. L. T. Pitkin, 20; Unionville, Mrs. M. E. Hardy, 1.25, 27 25

ILLINOIS. — Chicago, Jas. W. Porter, 100; Port Byron, E. L. Hollister, 5, 105 00

MICHIGAN. — Owosso, 1st Cong. ch., 104; Saugatuck, Cong. ch., 6; Vernon, 1st Cong. ch., 10; Victor, 1st Cong. ch. and W. H. M. Soc., 5, 125 00

KANSAS. — Alma, E. T. Froe, 86

MINNESOTA. — Plainview, Cong. ch. 2 00

WISCONSIN. — Beloit, Friends, 85 00

CALIFORNIA. — Claremont, Rev. Henry Kingman, 25; Pasadena, Elizabeth B. Dawes, 10; Santa Ana, 1st Cong. ch., 6; ———, Chinese Christians, by Rev. Jee Gam, 176.70, 217 70

OREGON. — Forest Grove, Cong. ch., 4; Portland, 1st Cong. ch. (Sylvan), 1, 5 00

WASHINGTON. — Anacortes, W. J. Hagadorn, 1; Seattle, Mrs. Lydia T. Bailey, 5, 6 00

INDIA. — Ramabai's Home, 300 widows, 330 22

2,298 39

For Young People.

A CHINAMAN'S WRATH AND HOW IT WAS TURNED.

BY REV. F. M. CHAPIN, LIN-CHING, CHINA.

To the west of Tung Chang-fu, an outstation of Lin-Ching, one of the myriad villages on the great plain in the province of Shantung, there lived, two years ago, a young man by the name of Wang — Wang Ching-yü. He was a poor young man, a farmer with less than two acres of land. Owing to his poverty he had been unable to marry, and as his parents and other near relatives were all dead, he lived alone; and yet not wholly alone; in China there is certain to be some relative who needs support. Mr. Wang had a "grandmother" who, though no relative of his except as she had married a great-uncle years before, looked to him for a home, as being the nearest relative to her deceased husband.

REV. MR. CHAPIN'S HOUSE AT LIN-CHING.

In the same village lived another young man of nearly the same age, twenty-eight or so, but whose circumstances were very different. He belonged to a clan which was both large and influential. He himself had always gone to school, until he took his first degree. As he was rich he had no need to work or teach. Hence it happened that he spent much of his time in carousing, or in poring over books preparatory to trying for a higher degree, which might open to him the doors to official wealth and power. One day, after he had been drinking, he chanced to meet Mr. Wang on the street. One remark led to another, and the first thing the bystanders knew, the two men were fighting. As this was a contest of strength, the peasant soon gained the victory over the patrician. The latter rushed home in a rage, and returning, fired a pistol which he had filled with powder, straight in the face of his adversary. So close was the explosion that grains of powder were

buried in the skin. His eyes, however, suffered most, rendering him completely blind. This served to bring the assailant to his senses. The consequences of his rash act alarmed both him and his friends so that soon "peacetalkers" were on their way to Mr. Wang's home.

But they found their task an unusually difficult one. The pain and loss of sight added to the sense of wrong and defeat inflamed him to madness. In vain his friends reasoned with him that he could make nothing by going to law, that it would take all his money, and he would most probably fail. Vengeance had taken complete possession of his soul. Vain also were the attempts of his assailant to atone for the injury by offering more money than Wang could save in several years. The thirst for revenge made him blind to his own interests, and so he entered on his lawsuit.

In this, however, he was not successful. For one thing, he was poor, while his assailant was rich; but, worse yet, the latter was a man who had

A CHINESE CROWD AT LIN-CHING.

got a degree, and his family was influential. But if beaten in one court, Wang refused to accept defeat. He carried his case up to the prefectural city. Weary days of waiting and money paid to avaricious underlings could not weaken his resolution. Yet here also he failed.

Blind, and almost penniless, defeated in every attempt to secure satisfaction by securing the punishment of his powerful foe, one might have anticipated he would at this time have yielded to fortune. But Wang never had a thought of giving up. Somehow, right or wrong, he would succeed, and he would drink deep the sweet waters of revenge. He determined to go to Peking. To reach the capital his best route was *via* Tientsin, two hundred miles distant. Hiring a boy to lead him, and taking a small package of silver, by the aid of which he hoped to open the doors of some yamen in Peking, he went on foot to Tientsin. Here another misfortune befell him. Lodging was high, and bent on making every cash count, he thought to save

by sleeping under the shelter of a big gate. During the night a thief found him there and stole the precious package of silver.

His case now seemed desperate. He was far from home, blind, and without friends or money, yet he was nearer Peking than a fortnight before, and his hot anger had by no means cooled. In order to live he became a beggar, and in this way found his way to a yamen where he met a clerk who took some interest in his story. Like others, he tried to prove to him how futile it would be to go on to Peking. Wang listened, but remained unconvinced. Finally, his friend told him that it would be impossible for him, a blind man, to find the right yamen. If he must continue his search for justice, he must first be able to see. He then explained that there was a hospital near the foreign settlement under the care of Chinese doctors who had been trained in foreign medicine. To this place the kind clerk took him, and introduced him to the surgeon in charge. But once more he was doomed to disappointment, for the surgeon pronounced the case incurable. This hospital, by the way, was established by several wealthy Chinese almost exactly opposite the London Mission hospital. The men in charge are not Christians, and its purpose is to show that the Chinese can be benevolent as well as foreigners, rather than earnest love for the physical and spiritual welfare of the suffering.

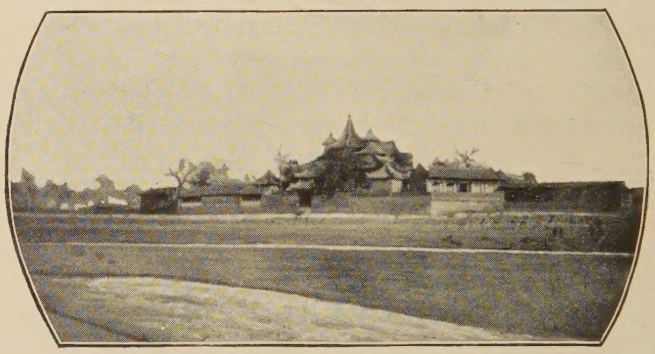
PATIENTS WAITING AT HOSPITAL GATE, LIN-CHING.

The hopes which Wang had had being thus destroyed, his own hope in the final success of his cause began to diminish. He became despondent; thoughts of hanging himself and thus ending a miserable existence continually haunted him. He continued to beg for a living but, taught prudence by misfortune, he put up at an inn. The innkeeper now brought forward another plan, and suggested that he try the foreign hospital. Wang was much averse to the idea. When first he had gone to law, some friends had urged him to join the Roman Catholics that he might obtain their help in the yamen; but his hatred of foreigners was only slightly less than that against his assailant. Now that all other plans had failed, it seemed as if he might be compelled to go to the "foreign devil." He listened to the innkeeper's suggestion, although while he was considering the matter another friend tried to dissuade him, representing that the foreign doctor dug out the eyes of patients, etc., etc. Poor Wang almost determined to give up the idea, when again the innkeeper came to the rescue and reasoned with him, this time with success.

The next day found him at the London Mission hospital, where he

remained four months. Of his life there, how his eyes were treated, and his sight almost entirely restored, or of the instruction which he received in the gospel, nothing is said here for the reason that Wang said little about it in telling his story. Knowing that the writer was well acquainted with such institutions he evidently thought all such information superfluous.

Before leaving Tientsin for his home he was baptized, and he brought away with him a large pile of gospels and tracts. On his return his enemy was greatly alarmed. Wang met him and told his story fully and frankly, saying, "Were I not a Christian I should seek to choke you to death at the



A MOHAMMEDAN MOSQUE AT LIN-CHING.

first opportunity; but now you have nothing to fear." His enemy, however, thought this was merely a clever ruse to put him off his guard. But after many months had passed by and Wang made no attack, he began to think possibly he had spoken the truth. An uncle of this enemy comes frequently to read the New Testament to Mr. Wang, and now he is on the best of terms with all members of that family.

During the late persecution by the Boxers in Shantung, he hunted up other Christians with whom he met frequently to worship. On Palm Sunday he walked twenty-four miles to attend service at the outstation of Tung Chang-fu.